

# Improvement Era



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## TO THEE

Love's silver star is burning in the west,  
The fervent summer eve is passing slow;  
From eastern purple o'er the mountain's crest,  
Jove's golden planet looks on earth below.  
The circling curlews make their plaintive sounds,  
The winds among the water-rushes sigh,  
Thy lover's thoughts pursue their endless rounds,  
And in his heart is that which cannot die.  
And once you walked this path, and at my side,  
When all my thought in new-born hope was thine;  
The twilight lay, thus, o'er the landscape wide,  
And thy love-glances pledged thy life as mine:  
Ah, now the golden summer time is dead,  
Yet I do love, as ere its hours were sped!

—ALFRED LAMBOURNE.





IN THE HEART OF THE YELLOWSTONE NATIONAL PARK.

# IMPROVEMENT ERA

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VOL. XIX

NOVEMBER, 1915

No. 1.

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## A Notable Feature of the World's Congress of Religious Philosophies

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BY JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE

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In connection with the great Panama-Pacific International Exposition, for which the year of our Lord 1915 will be ever memorable in history, a Congress of Religious Philosophies assembled in San Francisco on July 29, 30, and 31. Three sessions were held daily. The program had been prearranged and officially published; and the proceedings appointed for each of the three days were distinctive. In the printed announcements the first day was designated Christian Day, the second, Hindu Day, and the third, Oriental Day.

The cosmopolitan character of the gathering and the impelling purpose of the movement leading up to the calling of the Congress are indicated in the following inscription, which appeared on the title-page of the official program:

*"The cause of equity, tolerance and peace is better served by bringing together in an amicable spirit those differing in thought, than by aggregating those differing merely in nationality."*

The liberal intent of the organizers, in inviting to the platform the representatives of any religious system claiming to possess a distinctive philosophical foundation, is demonstrated by the following extracts from the program:

*Oriental Day:* Mohammedanism Philosophically Considered; Sufi Philosophy; The Underlying Principles of the Bahai Faith; Taoist Philosophy; Confucian Philosophy; The Philosophy of Shinto; The Fundamentals of Buddhist Philosophy; Modern Psychical Research and its Inferences; Theosophy as a Religion.

*Hindu Day:* The Philosophy of the Vedas; The Universality of Hinduism; The Vedic Conception of the Soul; The Philosophy of the Brahmo-Somaj; The Philosophy of Zoroastrianism; The Philosophy of Yoga; Philosophical Aspects of the Sikh Religion.

*Christian Day:* Catholicism as understood by the Orthodox Eastern Church; "Mormonism" and its Underlying Philosophy; The Philosophy of Roman Catholicism; and The Philosophy of Protestant Christianity.

It will be readily observed that in contrast with the many and diverse religious systems of the Orient, to each of which a hearing was granted, the churches recognized as having a right to be heard on Christian Day are significantly few. Indeed, on the program for that day but two of the sessions were devoted to addresses dealing with the philosophies of Christian churches proper; the evening meeting was given over to non-Christian and anti-Christian speakers as witness these topics: The Philosophy of Judaism; and, (save the mark!) The Philosophy of Atheism!

The Church of Jesus Christ of Latter-day Saints was invited to send a delegate to the Congress, and the present writer was honored in being appointed as such by the presiding authorities of the Church. He was received and treated throughout with the greatest possible courtesy and respectful consideration, both in the open sessions of the Congress, and in personal association with officials and fellow delegates at all times. His address was published in the September ERA under the caption, "The Philosophical Basis of 'Mormonism'". All the addresses are to be published in a volume of Transactions of the Congress.

The narrow limitations of the program for the morning and afternoon sessions of Christian Day will find ready explanation in the minds of all unbiased and capable students of Christianity as a system of religion expressed or embodied in churchly organizations. Be it remembered that the assembly in San Francisco was convened as a Congress of Religious Philosophies, not as a convention of churches, nor a parliament of religions. The treatment expected in each address was the philosophical foundation upon which the respective system is grounded. The cardinal doctrines of the several religions were to be explained and justified on the basis of reason and consistency, by lecture, nor advocated and preached by sermon.

It is a notable fact, though, as stated, one not difficult to explain, that in preparing the program for this the latest and in many respects the most important of all cosmopolitan assemblies of representative religionists, only three religious organizations or churches had place in the officially appointed proceedings on Christian Day, and these three were the churches embodying Catholicism, Protestantism, and "Mormonism".

True, both the Roman and the Greek churches were recognized as exponents of Catholicism, and this because of the fact that the schism by which the Church of Rome was sundered and the Greek Catholic Church established is dignified by age, dating back to the fourth century; and each of the rival churches has

persisted in its averment of sound, philosophical, and scriptural reasons for its segregated status. Disappointment was evident in the assembly when announcement was made that the Vicar-General of New York, who had been accredited to the Congress as the representative of the Roman Catholic church, was not present; but the hope was expressed that his paper on "The Philosophy of Roman Catholicism" will appear in the forthcoming volume, *Translations of the Congress of Religious Philosophies*.

The paper presented by the representative of Greek Catholicism, who was announced as an Archimandrite of the Orthodox Eastern Church, was a cause of surprise. Instead of asserting a positive basis in support of his church, the speaker undertook to demonstrate the essential unity of Greek and Roman Catholicism, and advocated the return of the Greek faction to the Roman fold with the Pope as shepherd of the reunited flock.

The address on "The Philosophy of Protestant Christianity" was devoid of any averment of philosophical support for Protestant churches, as being severally or all together the Church established by Jesus Christ, or as possessing through succession or otherwise the authority and power of the Holy Priesthood; and comprized a discussion of the desirability of church unity, and the demolishing of the barriers which divide the many Christian sects of the day.

"Mormonism", so-called, was the only religious system that affirmed a positive, unequivocal, and independent philosophical basis for its doctrines. In making this statement, the writer has in mind the subject and not his presentation thereof; he therefore disavows even the most shadowy conception of personal distinction. Any program calling for a presentation of Christian philosophy today would be woefully incomplete were "Mormonism" excluded therefrom. To this fact the organizers of the recent Congress were duly attentive.

But, should one ask, why, in such a gathering of representatives of Christian churches, no place was provided for Presbyterian, Methodist, Congregationalist, Lutheran, or other representation of organized societies professing Christian adherence, the answer would be that all these organizations, however worthy their purpose, however devoted their ministers and members, are, by their own acknowledgement as supported by the history of their respective origin and growth, sects rather than churches, not one of which affirms possession of the Holy Priesthood, without which there can be no Church of Jesus Christ.

Possession of authority, through divine bestowal, to minister in the name of God, is the essential and indispensable characteristic of the Church of Christ. Churchly organizations that venture not even a semblance of claim to this bestowal, are without rational basis of profession as The Church of Jesus Christ.



Judged by this standard of claim alone, entirely apart from the question of evidence or proof as to the validity of the claim, and restricting the designation "church" to such organizations as assert possession of such divine authority, there are on the earth today but two churches—the Roman Catholic Church and The Church of Jesus Christ of Latter-day Saints.

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### Speak, Lord, for Thy Servant Heareth

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Speak, Lord, for thy servant heareth,  
 And heareth but to obey—  
 Be this the prayer that shall rule my life  
 Till I rest for the judgment day.  
 Lord, speak through thy chosen prophet  
 The message I wait to hear,  
 Or speak by thy Spirit's prompting  
 And make thy purpose clear.

Speak, Lord, for thy servant heareth,  
 And dark though the way may be,  
 And all unknown the journey  
 Thy wisdom has planned for me;  
 Though often my feet grow weary,  
 Though sometimes my strength be spent,  
 Yet speak to me, gracious Master,  
 Unfolding thy wise intent.

Speak, Lord, for thy servant heareth,  
 And of my earthly store  
 Would render to thee thy measure  
 Pressed full and running o'er;  
 Whatever of mine, kind Master,  
 May be thy kingdom's need,  
 It is thine if thou speak, for surely  
 Should my faith have outgrown my greed.

Speak, Lord, for thy servant heareth,  
 And what thou would have me do  
 If it need the power of my busy brain,  
 Or the labors my hands pursue;  
 Be my calling the work of a lifetime,  
 Or the task of a passing day,  
 Yet speak, for thy servant heareth,  
 And heareth but to obey.



## Brotherhood\*

BY JOSEPH QUINNEY, JR.

The coming of Jesus Christ breathed a new life into this vast world. His advent was heralded by a new star and songs of peace by the angels of heaven. It was the fulfilling of a promise that "The Redeemer of the Race" should come. His advent revealed a new system of thought and living that did away with and eliminated the old established Mosaic Law—"A tooth for a tooth, and an eye for an eye." The universe has received a new light, a new life and a new way.

Thinking, doing, feeling may be termed the fundamentals of that most wonderful life. They may indeed be termed the very qualities whose presence or absence make for a successful or an unsuccessful life, as the case may be, because the predominating power in any line of work is the force which puts into operation thought, action and feeling. Men and women who have attained to heights of achievement in their lives have thought well and clearly, and have then acted out these thoughts with a feeling that has been distinctive, positive, effective and convincing.

Conforming to any law requires a degree of human intelligence, before the law is comprehended or understood, and in the analysis of the law these three elements are the dominating forces. This fact was well understood by the Master. In social life, then as now, one finds a wonderful field in which to operate, and apply the law that governs right and justice. The class distinction which is usually found in social organizations is often very detrimental to the progress of the race, and as a consequence there is an inequality among individuals. This inequality is the breeder of strife, discontent and crime. In such organizations, love, brotherhood and fraternity have been replaced by frivolity, light-mindedness and material pleasures. Those of the supposed superior class subsist and live on the so called inferior class who are constantly contributing to the support and maintenance of the fashionable ones. We must remember that human feeling is the same in all, although in some there is a greater development of this feeling than in others. Those who have thought better, done better, and conformed their lives more closely to the higher ideal, are better able to dominate the lives of others, whether in high or lowly stations

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\*A Christmas sermon delivered at the Utah Agricultural College, Dec. 15, 1914.

of life. With this kind of society the world with its civilizations would grow better and higher, in fact, this is the only kind of society that will bring the race to the standards of the Christ. High and splendid thought comes only through high and splendid morals. In some of the high types of social life in the world today they aim at one thing only, and that one thing is to effect a standard that has in it the Christ-like qualities of love and brotherhood. In this they adopt and aim to carry out rules, and conform to the laws of purity, both physical and moral, and they emphasize the sanitation of the mind fully as much, if not more, than that of the body. This, of course, makes them a power, a force, and a strength in the land. They embody in their code of faith, ethical, and moral principles which have in them the life-saving power of God. They teach, practice and feel the principles of honesty, sincerity, reverence, love, brotherhood, fraternity, loyalty and many other things that have been dedicated to the uplift of man. These are they who radiate power and a wholesome influence, who think, feel and give. Benjamin Franklin headed an organization called the "Junta Club." The message of this organization was brotherhood, not the brotherhood of selfishness, of greed and seclusion, but the brotherhood that sends a spark of love into our being, inspires our souls, and sends us marching triumphantly on to God. The membership consisted of men who pledged their lives to the betterment of humanity. The splendid truths lived and taught by this organization stand out as rays of light to all the social world, and act as some of the standards for the great message of Christ the Lord. Some of the truths are as follows:

1. "Have you met with anything in the author you last read remarkable or suitable to be communicated particularly in history, morality, poetry, physics, mechanical arts, or other arts of knowledge?"
2. "Do you know a fellow citizen who has lately done a worthy action, deserving praise and imitation, or has lately committed an error proper for us to be warned against and avoid?"
3. "Do you think of anything at present in which we may be serviceable to mankind, to their country, to their friends, or to themselves?"
4. "Hath any deserving stranger arrived in town to your knowledge? What have you observed or learned of his character or merits?"

Others, many others could be cited which have a direct bearing on the perfection of life. Those that have been quoted tend to convey the splendid power, force, and strength men and women have who embody them in their lives, and it is here that Christ and his religion as a force must have its beginning. The world today is offering systems, organizations, creeds denominations and societies all having in them some element of salvation. Some are

strong in their advocacy of doctrinal or theological thought—many of these are unbalanced.

"They have solved," so Henry Ward Beecher says, "the universe. They have not only got it, but they have formulated it." They seem to know God and his ways by the theological route. They fasten themselves to doctrine alone, leaving out some of the life-saving things that are very essential in making Christ and his religion a force in the world. There are also some who reach, so they think, eternity by singing hallelujahs, songs and hymns, whose emotion is their religion. This is the force that moves them on to God. There are thousands upon thousands who show their devotion and worship in just the way indicated, and are accomplishing some good in the world to be sure. True, this kind of religion produces a feeling without much thinking or doing. This kind of worship is not the kind however that makes the Christ the power he should be in the world. There are some societies and churches who concentrate their energies and all upon mere devotional exercises and expect from it salvation. They have in their systems of worship formulated prayers, and printed services. They are, at least some of them, honest and good. "When one looks into the interior life of these churches," so it is said, "he will find their charities, their sense of responsibility to the weak and poor, and to the ignorant, are perpetually acting as an inward fire, and developing intelligences not common to other forms of worship." But to establish the fact that Christ and his religion is the power that controls or should control, and will eventually control the universe, one must think, act upon and feel the force of his teachings. To establish a brotherhood that has in it the elements of salvation, both temporal and spiritual, there must be a combination of forces in the social and religious systems of the world that have for their foundation *undefiled love*. Right here it appears to me that it resolves itself to individual effort which means ultimately, family and community development. In dealing with the individual as the medium through which religion or brotherhood can have its social and economic value, we of course must find leadership, strong feelings of loyalty and faith—a love for these two essentials, because these two qualities produce confidence in our fellow men. The individual must be disciplined in loyalty and faith before there can grow out of him such strength as will influence the family or the community, and so the social value of religion or brotherhood is brought on by a process of applying such principles as harmonize with moral and ethical laws. It is said, "The world belongs by a law of nature to the disciplined and productive races, and not to those who devote themselves to graceful consumption, and eminent leisure."

In other words, there is but little if any value in the one who consumes, and does not give anything in return. The many inter-

pretations that have been placed upon that scripture which says, "Who is my neighbor?" has brought us to a conclusion that in a perfect brotherhood, all men to whom we can contribute good must of necessity be our neighbor. The value of unity can only be appreciated and understood by a unity of effort. Some sixty years ago Denmark was having a terrific struggle in producing enough breadstuff for her own use, in fact, her wheat crop at that time was hardly marketable, her people numbering 2,775,000, were discouraged, but the individual efforts of one man brought into the lives of these Danes the great principle of co-operation. He organized societies, and taught them the material principles of brotherhood and unity. Through the efforts of this bishop in combining good ethics with his church, there was brought about the phenomenal growth that his country has made during the last half century. Today, Denmark has out of her 2,775,000 people, 918,000 who are engaged in farming and dairying, 16,000 who are gardening, 16,000 who are in the forestry, 34,000 in the fishery business, 675,000 engaged in the industrial pursuits, and 114,000 who are professional men and women, 85% of these people own their own farms, and own more wealth per capita than any other nation in the world. These people furnish England alone with 92,500,000 dollars' worth of butter and eggs and bacon a year.

I have given this as an illustration of the direction of splendid ethics into social, and religious life, again demonstrating the fact that to establish a brotherhood among men, there must be thinking, doing, and feeling in an individual way.

The unfolding of God's truth has always been marked by an advance in the progress and civilization of the world. There have been a few always who have launched a new thought that has startled mankind, and in almost every instance where a new thought has been launched upon an unbelieving world, this thought or truth has been rejected, and many new thoughts or truths have been crushed because of so much opposition, and it has required the combined forces of both moral and physical courage to restore these truths so that the human race could be brought closer together in the bonds of brotherhood and love, and to understand more perfectly God's great power and force.

There has always been and ever will be an agency through which the Great Master will operate and develop his truth, and these agencies whether they be men or women will have the full approval of all classes of society whose members are susceptible to truth, but they must be susceptible before society can effect a brotherhood that will be influential and strong. "Truth will prevail" is a fact so thoroughly demonstrated that there can be no question about its coming to light sometime, even after it has been partly developed, and seemingly crushed, never again to rise, but after years of seeming oblivion it raises majestically to the pedestal



where it belongs, and proclaims to the world its light, its power, and its strength. With each truth comes a manifestation of God's splendid power, a new revelation, if you please, to the civilizations of the world. How good and how splendid it is to be in the presence of great men and women who possess qualities of truth, who are big in spirit, who are soul-inspiring, and whose very lives are the embodiments of truth. In different periods of the world's history some splendid man or woman has been used in different vocations to unfold the revealed wisdom and truth, and it has required at times a force of character, moral and physical courage, and strong convictions to have mankind see and understand this wisdom, and the philosophy of these truths; each generation of people have had its skeptical, perverse and unbelieving. These have ever been ready to oppose any and everything that has had the stamp of divinity upon it, but thanks to God, on the other hand, there have always been a few possessing the courage to take up the right, and by concerted effort they have been able to bring about reforms that have added blessings to the race. The brotherhood of man in its full sense of meaning would revolutionize the religious, the social, the political, and the business world, because it means the commencement of an individual reform, a family reform, and a community reformation. Individually it would mean a full control of one's self, harmonizing with all the laws of betterment and the development of a perfect love and self-control. When an individual can control and bring himself under a proper condition of mind and soul, he can then handle and control others. We may have good institutions of government in the land, but if the community, the family and the individual, disregard the principles of that government, its principles serve but little good in the establishment of peace and order. So, in commemorating this festive season, we are brought face to face with this mighty problem of individual service, we are reminded of the star that indicated the pathway of the Three Wise Men, that led them to the place of the Christ Child. We see them wrapped in bonds of love and brotherhood offering splendid and costly gifts as tokens of love and confidence—to Him who had come to bring peace. This realization had been premeditated and thought out, it was the most wonderful thing that had ever come into their lives, they had seen the Christ, they had blessed him with their worship and costly gifts; they had opened their hearts to an unselfishness that gave them courage, and the assurance of a perfect peace. Here is the suggestion of the divine mission of the Holy One, what it means, and what it is doing. We know that gladness filled the Wise Men's hearts. We know they gave their gifts as tokens of love, but do we know what Christ did for the Wise Men, and the entire human race? Do we know that his advent connected the generations of men since the world began with the Gospel Chain of eter-

nal life? And do we know that his system provided for a perfect life by means of an individual work? Peace and brotherhood was his message; and brotherhood is peace, and is the result of individual service; and a service that brings into one's soul the feeling of brotherhood is the peace that builds a perfect life, and when a perfect life operates, it infuses the life-giving spark that forces into action every element of the tenderest feeling of love. Again, let us repeat that this great life has supplied the civilizations together with all the Christian churches of the world with truths that have been the basis of social reform, religious movement, and peace standards. A very careful analysis of the condensed statement of Jesus Christ, "Love the Lord thy God with all thy soul, mind and strength, and thy neighbor as thyself," is ample for the conclusion that brotherhood is an individual work, and in arriving at his standard of peace, it can only be developed through the mind and soul of man.

The matter of right and wrong is and always has been understood by the individual. His attitude very often determines his influence in the community. If the spirit of brotherhood is the predominating force, it is because of an inward development of the soul. In other words, it is the perfecting of peace through the application of high thought, and it must be understood that the principles that govern brotherhood are comprehended only as far as the precepts of the principles are exemplified in the life of the individual. Yes, the great message of the Christ was brotherhood, it was a harmonization of the material and the spiritual. It was a reaching out and up for the souls of men, it was a fellowship of God, and indeed a brotherhood of man. Again, I say, what affects the individual, affects also the family, the community and the nation. The individual that understands the law is he who has lived the law, and can understand more thoroughly the message of the Christ. We have referred to the pleasure of being in the presence of great men and women. We will find in the majority of cases that they have been influenced in their thoughts and actions by the Great Master. I quote here a thought that came to my notice, and which bears out the fact above stated, "The greatest thought ever spoken by human lips, the brightest gems of tongue or pen can beautify and enrich that garden of your soul, and through you shine in thousands of other lives, and fill the world with joy. The great thing is not how can I get riches, nor how I can get health and happiness or fame or pleasure, nor even character and peace, but how can I give these things? Give to others health and character and hope and joy? Reflect the highest good to the greatest number, help to redeem the world?" The question was asked a year ago, "What would Christ do if he were to come again?" Conditions in human life are almost the same in different periods of the world's history. It is not that we have lost the uniform

standard of measurement for things moral, but it is because we have neglected to apply the law that governs the standard of measurement for things moral. It is not that we have lost the conscience of the Nazarene, and the ethics he established, but it is because of neglect in the development of that consciousness which could cause us to apply his ethics. Should he come again he would undoubtedly bring with him the same feelings of brotherhood and peace. He would apply the force of his teachings through his divine presence, and teach that to know brotherhood is an individual practice of the laws that govern it. He would labor to have mankind understand how they could stand the test of the written law by applying the law. He would have us work out more perfectly his condensed words so as to bring into our lives a greater and more splendid truth—the development of which would give us the assurance of eternal life, bring us to a point where the relationship of God and man could and would be understood. He would teach us to know God, in whose image we are created. He would impress upon us that this life is one of love inspired by the love of service; and because of this it would mean the development of the mind and hand and heart. It would be giving to society a full measure of service for value received. This, of course, would mean an organization of our forces so that we could deal successfully with men, and be saviors to some one. Using the words of Mr. Knox, then, "It would mean to be generous, to give of our substance and ourselves, to make men better, to reach out and up and all about, towards the development of great souls and the redemption of men." His advent would mean a universal peace, and a perfect brotherhood of man, a system of reform, if you please, that would tend to establish a perfect law, the application of which would bring us back into the presence of God, and crown us with eternal life and immortality.

LOGAN, UTAH

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### Poetry for the Way Up

"When next you step out of the elevator, see how this fits the trip:

"For a moment it has borne	Roses, stars, and the slime
Youth and Age, Love and Crime,	Of Baseness, all unseen,
Hearts of bliss, hearts forlorn;	Have packed it to the doors
It has taken toll of Time	As it streaked past the floors
With each potential deed	With the prince and the pauper,
That the Fates have decreed:	The shop girl and the queen.

"There are five more stanzas as William Rose Benet wrote it in the New York *Evening Sun*, but this one seems to have caught the eternal romance of a transient incident of every day. This is what poetry can do for us once in a while."—*Colliers*.

## The School Over the "Tater Hole"

THE FIRST OF A SERIES OF FOUR "JED" STORIES, EACH COMPLETE  
IN ITSELF

BY IDA STEWART PEAY

There never was a town that needed the Christmas Spirit as badly as did Blackgulch. What with Fanny Meyer's pessimism—she being, you might say, the most prominent female—and Jed Ware's lawlessness—Jed being in turn the most conspicuous male—there was no one in town to lead out in creating and diffusing the spirit of Christian charity. Criticism and back-biting were Fanny's methods for uplifting the community; while Jed's hand was against everybody for pure devilment. This year an added damper was put on the Christmas spirit and the festivities as well, because the school teacher, who usually carried on the holiday exercises, had been ignominiously put into the "tater hole." It lacked a week of the great day, when the mis-used pedagogue had shaken the dust of the village from his feet and left, as he excusably termed it, for civilization.

Not much hope was placed in what a new teacher could do in so short a time. One had been secured, however, and she was now resting in her room while Fanny Meyer, the town's only boarding-house keeper, was cooking the supper. Fanny, tall, spare, sharp-featured and altogether uncompromising, threw the white cloth over the table with a swish of displeasure.

"I tell you, Pa, you've made a mess of it again. Imagine hirin' a mere wafer to handle that unruly gang!" Mrs. Meyer was not a woman of few words, but she stopped now to look her full disgust at the offending "trustee." Sidney Meyer, silent-faced and secretive, smiled a quiet little smile as he mumbled defensively, "I thought 'a change was as good as a rest.' Anyhow don't you think you're rushing matters to be formin' an opinion 'fore you've had a square look at her?"

"Ho!" scornfully, "I'm not like you men, I don't have to know anybody forever to get an idea of their character. I know this girl ain't got no force, and I knew what kind of a jelly-fish that last teacher was the minute I laid eyes on him."

"Wouldn't wonder if your expressing that judgment so free hadn't something to do with getting him in the 'tater hole,'" mused Sidney.

"Pooh!" denied Fanny, "lack of back bone put him there, and



—perhaps Jed Ware's reckless deviltry. Now Jed will have a free hand for sure, and he'll go to the bad post haste, and bein' a natural leader he'll take the risin' generation of the whole gulch with him, fool girls and all, for they're soft over him already, young as he is, and spite of his meanness. I was in hopes after this last experience you'd have gumption enough to find a two hundred pounder who could take them ruffins three at a time and chuck 'em out of the door. I don't expect this little colorless wiffet to last over night, let alone till Christmas."

Almost before the words were out of Fanny's mouth, the door opened softly and the new teacher entered. Meyer and his wife exchanged glances, fearful that Fanny had been overheard, but the young lady's beaming countenance reassured them. Fanny looked a trifle less stern, set out an easy chair, and bade Miss Bleeson "make herself to home." The new school-mistress did her bidding at once, and with charming grace. She warmed her pretty hands before the blaze in the wide fire-place and rocked easily back and forth in the old cushioned rocker. She praised Fanny's biscuits and apple-pie, at supper, and talked entertainingly of her trip over the mountains. It is not a joy ride in winter, but she related many funny experiences, and made favorable comments about everything—even having a good word for Black-gulch, the night-mare of all that weird region. After supper she helped Fanny with the dishes, and later in the rosy glow of the crackling flames she had the old "trustee" and his wife leaning forward in their chairs listening, with lightened faces, to her happy chatter, and airing, with relish, their own ancient adventures. Sidney began to smile a quiet little smile of satisfaction, while Fanny was forgetting her habitual animosity. Suddenly her role returned to her consciousness with overwhelming responsibility.

"I suppose you don't know why we had to have a new teacher in the middle of the winter, do you?" she broke in upon the pleasantries.

"Why, no, I don't believe I do," owned Miss Bleeson, sweetly.

"Well," flounced Fanny, coming completely to herself, "the last teacher we had was put in the 'tater hole' by unruly scholars." Old Sidney began to hem and haw painfully.

"The 'tater hole'!" cried Miss Bleeson in utter amazement.

"O, I'm afraid you don't sense what kind of a job you've come up against," lamented Fanny, shaking her head gravely.

"Perhaps not," admitted the young lady,—and it was evident she was a very young lady indeed—"but what about the 'tater hole'! whatever do you mean?"

"The 'tater hole,'" declared the towns-woman firmly, though old Sidney's cough was growing desperate, "is the cellar under the

school house. There's a trap door to it and the teachers that the scholars don't like are put down there."

Miss Bleeson shivered appropriately. "Are there toads down there?" she asked comically.

"I don't know, perhaps you'll find out—for yourself," Fanny jested severely, with an unpleasant grin. Old Sidney doubled up his fists, unconsciously, while an amused smile curved the rosy mouth of the new teacher.

"I don't think we'll need worry," she murmured, glancing reassuringly at Sidney's clenched hands.

"We'll see!" warned Mrs. Meyer, but Miss Bleeson's smile broadened into a little laugh as she marveled.

"A 'tater hole! Well, I never! That is certainly something new. Why, who put him there?" she looked up enquiringly at Fanny.

"Jed Ware," snapped her informant, "and I tell you, Jed is some fighter and smart-elic; he's a bad, bad boy, you can bet. Him and Abe Black and Hebe Carter make it mighty hot for our teachers." Then, remaining deaf and blind to old Sidney's loud coughs and winks of disapproval, she related many harrowing tales about these boys and former teachers. When she ended, Miss Bleeson really looked quite impressed and sober—especially since Sidney's antics had ceased—and, before retiring, she gave Fanny the satisfaction of hearing her say solemnly, "I know I shall dream of 'Jed' and the 'tater hole!'"

Next morning the "trustee's" wife watched Miss Bleeson start out blithely for the school over the "tater hole." With sorry misgivings she called to her from the door, "Now, be strict, just let them know from the first minute that you're boss."

Nodding a laughing acquiescence the new school "marm" tripped merrily on. The town rowdies, including Jed, Hebe and Abe, were at school early and watched from the windows the young lady approach.

"She's just a kid," sneered Hebe, "not a day more'n seventeen."

"What shall we do to be receivin' her proper? We might have the trap door raised invitin' like," suggested Abe.

"O, let her get in," decided Jed. "Soon's she's here we'll think of somethin'; teachers allus sets me to thinkin'."

"'Course that's what they're fur," blurted Hebe snickering at his own cleverness. The big girls joined the boys at the window, exchanged glances with Jed whenever possible and let him know they would applaud anything he thought worth starting. Only the youngest pupils were in their places when Miss Bleeson entered. She fluttered in like the mountain zephyr old Sidney thought of, and the school was as still as an empty church while she removed her heavy furs, uncovered her fluffy yellow hair and

smiled, both with her blue eyes and rosy mouth, a kindly smile of greeting. From the first moment of her entrance she had the attention of the school as completely as if she were the leading lady in a gripping melodrama. For the matter of that, she was something of an actress and her simple but smart, tasty costume was as wonderful to Blackgulch as a Paris creation would be to an up-to-date town.

After getting the school work under way, that is, partly, the new mistress had a get-acquainted hour. With her pretty, informal manners she shook hands with everybody, learned their names and made them talk to her. When she approached Jed Ware, and a faint odor of wild roses reached the big dare-devil, he was as frightened as a girl in the dark. At first he dropped his eyes and mumbled his answers, but Miss Bleeson soon put him at his ease. Before he realized what he was doing he had lifted his head high as he usually carried it, flung back his great shock of black hair with a characteristic movement, returned her straight look with his deep, unfathomable eyes, and had even burst out into his hearty infectious laugh. He began to feel so pleasant and contented that a shadow fell over him when she passed on to Hebe and Abe. Indeed, for the rest of the day, Miss Bleeson could scarcely raise her eyes without encountering Jed's tense, eager, wondering gaze.

During that first day one very small boy in the baby class got the courage to voice the anxiety of all the little folks in the gulch.

"Teacher," he said timidly, "aint they goin' to be no Christmas this year? Ma says they aint cause—" there was a slight shuffle of feet, the faces of the rowdies began to burn, then one of the big girls pulled the little would-be tale bearer roughly back into his seat. Miss Bleeson immediately came to the rescue.

"Why, we're going to have the finest Christmas celebration this year you ever heard tell of," she promised enthusiastically. "We're goin' to have a program, and every one in school has to take part"—some dull eyes began to brighten—"we'll have a great big Christmas tree—that is, if some of these young men will be so kind,—” here she glanced enquiringly at the rascals of "tater hole" fame.

"You can count on me," responded the notorious Jed, eagerly.

"An' me," added Abe.

"Me too," echoed Hebe grinning.

"Oh, thank you all," smiled Miss Bleeson, "and tomorrow I'll bring sugar and we'll make some choice candies right here on this old, big stove—I know how to make the best in the land. I have a little material, too, that we can use to make Christmas bags, and we can prepare a little surprise for every one in town; then we'll end our fun with a jolly dance. Won't that be fine?" She began to clap her hands, and the school joined in with a

heartly applause. At this point she told some wonderful stories about the Christ love and the happiness that came with the Christmas spirit. Soon every heart in the room awoke to a new feeling, and a new hope. At the close of school she said a simple prayer in behalf of her new friends. Its sincere appeal touched uncouth Jed, he dropped his eyes while a thrill of reverence passed through him for the first time in his life.

When Jed and Hebe and Abe were outside starting for home, Hebe heaved a sigh indicative of all their feelings.

"She r'minds me of—of—angels," he blurted out with his foolish grin.

"She r'minds me of—of—well, fairies, I guess," ruminated Abe.

Then Jed took up the thread of their thought, musing dreamily, "She r'minds me of—of—mountain breezes, an' singin' birds, an' laughin' brooks, an' wild flowers, an' blue skies, an' summer time way off in some lovely spot where I—" he broke off abruptly coloring, but his friends were thinking their own thoughts.

"Well, I hain't got no heart fur deviltry," grumbled Hebe.

"Couldn't put that little sweetie in the 'tater hole'," mourned Abe.

"Oh, you—" Jed threw his pals a look of withering scorn, "you blubbering rats," he growled, adding fiercely, "we're all a set of crazy, ignorant, blasted fools. I'm clean 'shamed of myself. I'm goin' to clear out: that girl, nor you fellers nor anybody in Blackgulch will ever see me again."

"You're just like me, only different," said Abe dryly, "I know I'm a dunce, but all the kings' horses and all the kings' men can't get me away from Blackgulch now. I ain't 'shamed to show my hand unconditional."

"Sumptin' similar here," snickered Hebe. "She's a gal I'd like to hang 'round."

"Oh, you raw, infernal sap-heads! You—you—" Jed's disgust was too deep for words. "I'm hittin' the trail, adios," he spoke angrily and swung blindly and rapidly away. As the big fellow hurried along he became more and more determined to carry out his wild impulse to flee. To his newly awakened consciousness it seemed a sensible purpose. But being so full of new thoughts and new strivings, he failed to give his entire mind to what he was doing; that is why, perhaps, his wretched plan ended in disaster before noon the following day.

Meanwhile Miss Bleeson returned to her boarding place to give Fanny Meyer the surprise of her life.

"Oh, it's the dearest school," she chatted to the Meyers that evening, as she warmed her white hands before the cozy fire. "I just love everyone of them already. The school's so small it's like a family circle in a big, old-fashioned living room, and I've the



sweetest little crowd in the lower classes. Tonight, when school was out, one tiny tot stole up to my desk and, smoothing my hand, whispered, 'You're the goodest teacher—you're the goodest teacher ever wuz!' It touched me so I just picked her up and kissed her. Then all the little ones edged up hungry and wistful-eyed, and I hugged them all."

Fanny could hardly believe her ears but she wanted to know at once whether or not Jed was present.

"Jed, let me see," Miss Bleeson reflected, "he's the great big fellow with jet black hair, midnight eyes, and handsome, strong, brown face?"

Fanny would not have described Jed that way, but she nodded.

"Oh, he was lovely to me—awfully bewildered over his lessons, but he'll come out all right. If he'll put his mind to books—and I know he will—he's going to make an unusually bright man. He's had a hard, rough life I imagine."

"Maybe," grunted Fanny, "but folks living around him have had a harder one."

"Very likely," owned the teacher, "but I judge the worst side of his character has been developed."

"There's no doubt of that," sneered Mrs. Meyer.

"Anyway, from the first impressions, I think there's the making of 'a man among men' in Jed Ware."

"If he doesn't turn out a devil among devils," scoffed the town critic.

"It's just possible," admitted Amy Bleeson, "he's at the cross-roads now."

Little did she dream of the exactness of her prediction! Next lay, when she returned home from school, Fanny Meyer was exultant. The old "trustee" seemed preoccupied and sober.

"Well Jed was at the cross-roads, all right, but he never turned out of the course he's been headed for," Fanny triumphed. "I'm a pretty good judge of character, and I always said Jed 'ud go to the dogs."

"What's the matter?" Miss Bleeson begged to be told at once, as Jed had not been at school.

"No, I 'low he couldn't get there. He's in jail!" Fanny disclosed with evident relish.

"In jail!" cried Miss Bleeson aghast.

"Yes, and it's not the first time Jed's been arrested," the towns-woman narrated, "but before it has been for harmless rowdyism, this time it's serious. The talk about town is that he took it into his head to run away—land only knows what for—so, not having a horse of his own, nor a second shirt to his back, for that matter, he borrowed a horse of old Bates, without his leave, and

lit out. Of course, he got caught. Now, if Bates prosecutes he will land in prison and 'twill serve him right."

"Oh, dreadful, dreadful!" mourned the new teacher, shaking her head sorrowfully. "Such a young boy—the making of such a fine, strong man! But—a—who is this Bates?" she asked quickly, a look of determination coming into her eyes.

"An old man Jed's been working for and boarding with," put in Sidney thoughtfully. "He lives up at the end of this street."

The teacher had only just removed her furs and wraps but she put them on again instantly and explaining that she had a little duty to perform, hurriedly left the house. Rushing along to the end of the street, she found the log house of old Bunker Bates, and after a long interview with the hard-faced old man, secured a promise from him which relieved her considerably, then she went to see Jed. The poor boy was taken entirely unawares. He was sitting before an old, rough table, his head bowed over one arm. At the sound made by the entrance of the teacher, he slowly raised his head. Alas, this was something upon which he had not reckoned! Instantly shame and confusion dyed his face a dull red, horror filled the depths of his midnight eyes; he sat as if petrified.

Miss Bleeson put out her hand. "I'm sorry to find you in trouble, Jed," she said ever so kindly. "Tell me about it." Jed managed to take the proffered hand awkwardly: it brought on the fright he had felt when she approached him at school; he trembled violently.

"Tell me, Jed," urged the visitor softly, and he felt a slight pressure from her small fingers.

"Oh—I—I—" but Jed could not speak a word, he just hid his face in his arm on the table and cried like a child. The school-mistress, that loved everybody, was so touched to witness the big fellow's misery, that she put her arm around his shoulder like he was only a little boy, and cried with him. That was the first caress, homeless, motherless, sisterless Jed had ever received, and though he understood its gentle, sympathetic intent, it thrilled him to his finger tips. In that moment it seemed he grew into a man.

Miss Bleeson sat down beside him and talked encouragingly. She told him she knew it was lack of friends and loving direction that had brought him to this place. She expressed her faith in his future, and suggested ways by which he could secure an education. Jed's eyes never left her face as she talked. He watched the warm color come and go under her soft, transparent skin; he noted every curve of the rosy mouth, the droop of the eyelids, and the rich gold of the hair that waved back from her fair forehead; he drank in every word that she uttered, even realizing the refinement of her language. Suddenly the distance between himself and this lovely girl seemed so great he sighed audibly.

"What's the matter?" asked Miss Bleeson gently.

"Oh—I—was just thinkin'," said Jed startled into revealing his thoughts, "I—I—was just wondering if—a—do you think if a feller went to school and studied night and day for a few years—do you think he could associate with—a—people like you?"

"Jed," she answered earnestly, "if you'll make a new start and work as hard as I think you can, and if you'll keep as clean as you are now, you will be far ahead of many boys I know."

"Oh, if you'll only show me the trail, I'll foller it, if I wade through thorns to my chin," cried the young man his face alight. "I hadn't never done any real wrong till now. When you come, I just saw what I was—I—couldn't stand to see you again and now that I—that I—well, anyway, I thought I'd clear out—go to the devil and nobody 'ud care."

"Well, you see, somebody cared, Jed," smiled Miss Bleeson. "I cared, and you must come back to school."

"I can't now, I—" began Jed with a frightened, dismayed look seeming for the first time to really sense his position.

"I have, practically, obtained your release," interrupted the girl. "You will be out of here in time for the Christmas festivities, you must come and get the Christmas spirit, and keep it all the rest of your life."

"Oh, how—oh, you are too good," breathed Jed, looking his gratitude and unworthiness.

"Not if you come up to my expectations," the teacher assured him. She rose to go. Jed took her hand again, tremblingly, reverently,

"Thank you, I'll make good or die tryin'" he promised solemnly.

There never was anything in Blackgulch equal to the Christmas celebration given by Miss Bleeson. Everybody came out; there was a fine program, a Christmas tree and a dance. It was not so much what was going on, though that was far more entertaining than usual, it was the spirit of kindness prevailing that made the evening memorable. There was no mistaking the genuine love and good will in the little teacher's graciousness; the people recognized it, and returned it full measure. Besides, they began to 'love one another,' thus the Christmas spirit swelled in every breast in Blackgulch. Even Fanny Meyer made an admission.

"Say, Pa," she whispered during the dance, "I guess you did alright when you hired the little wafer. I reckon she's doing more to tame Blackgulch than a half a dozen two-hundred-pounders could have done with force—beats all though—I never would have believed it."

Miss Bleeson was the life of the affair, to be sure. After the program she flitted around among the people, wishing everybody a

Merry Christmas. She danced with the big boys, the little boys, the "trustees," and Jed. Yes, Jed was there, holding his head high and making the fun as he always did, but the observing ones noticed the strange, subtle humility that marked a change in him. There were some whisperings at first, but it was soon evident Miss Bleeson had so completely forgiven him that she would never think of it again, so they followed her lead. When the party came to an end, Hebe and Abe and Jed were hovering around the school-mistress each anxious to "see her home." Miss Bleeson laughingly declared herself to be in somewhat of a predicament. Old Sidney happening along, suggested, with his quiet smile, that the boys draw lots for her company. They playfully agreed, and Sidney was chosen to prepare the cuts, which he did while the crowd lingered near making merry. Grinning Hebe drew first, then out-spoken Abe took a turn, but Fate had reserved the winning cut for Jed Ware. So Jed and Amy Bleeson started out together, Hebe and Abe good-naturedly helping them down the first gully.

When Jed was taking leave of the teacher at Fanny's door, he looked down at her, his eyes were very dark and deep and tense, "Do you think," he asked hesitatingly, "do you believe that when I have studied hard and been away to school that I will be fit company for—for—a girl like you?"

Miss Bleeson laughed, "O, you big Jed!" she murmured, but there was a little catch in her voice, her eyes were very soft and moist, she held out both her hands. Jed took them for one brief moment.

"Do you know who will be the next teacher over the 'tater hole'?" he said.

"Yes," answered Miss Bleeson, "Jed Ware."

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## How Success Comes

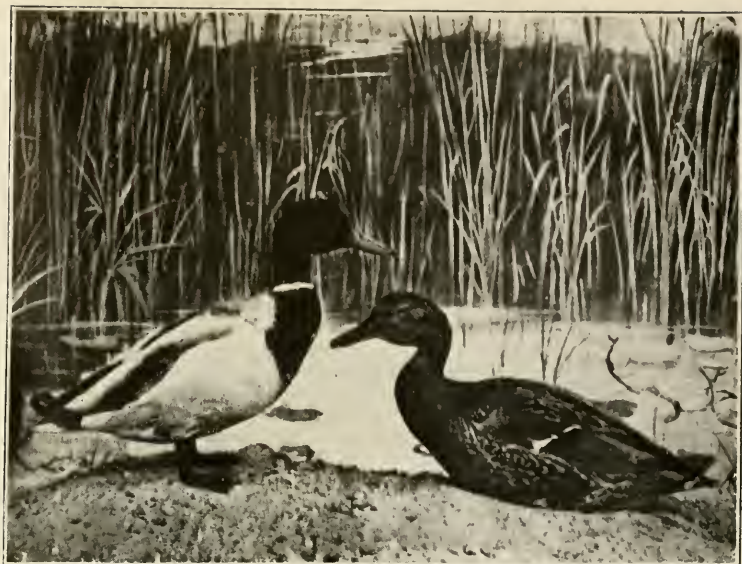
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The man who sticks has this lesson learned:  
Success doesn't come by chance—it's earned  
By pounding away: for good hard knocks  
Will make stepping stones of the stumbling blocks.

The man who quits has a brain and hand  
As good as the next; but he lacks the sand  
That would make him stick, with a courage stout,  
To whatever he tackles, and fight it out.

—Selected.





Male

Female

MALLARD DUCK

## Outlines for Scout Workers

BY DELBERT W. PARRATT, A. M.

### THE MALLARD DUCK

"No duck is bad when appetite waits on digestion."—*Shakespeare*.

1. By what other two names is the mallard known?
2. Wild ducks are generally divided into three classes. What are they and why so called? To which class does the mallard belong?
3. Note size, shape, and color of the mallard. Contrast size and color of male and female and explain why these differences.
4. Contrast shape of mallard's body with that of hen. Which is boat-shaped? Give two reasons for this.
5. Note difference in feet of duck and chicken. Why this difference? Also difference in legs. Why this?
6. Contrast the duck's bill with that of the chicken, in shape, size, and "teeth." Why these differences? Of what use are the teeth?"
7. On what does the mallard subsist, and how is it adapted to procure its food? When does it feed? Why then?
8. Of what is its nest made? Where built? Why there? Does it nest in our valley? If so, in what part?
9. About how many eggs to the setting? Of what color and size are they? What are the principal enemies of the eggs and how are the enemies warded off?

10. The mallard is a swift, tireless flyer. What is there about his body to indicate this? Under what condition does he fly high? Why? Fly low? Why? What is the best weather for duck hunting? Why?

11. The duck oils itself. How and why?

12. The tame duck comes from the mallard. In what interesting particular are they alike even today?

13. What is meant by the duck malady, and what is being done to help the duck in this connection?

14. Should we protect the wild ducks? Why? How is this being done? What is meant by the duck season?

#### HANDY MATERIAL

"I have given you roe and reindeer,  
I have given you brant and beaver,  
Filled the marshes full of wild-fowl,  
Filled the river full of fishes."

—Longfellow.

Ducks are divided into three classes—sea ducks, river ducks, and fish ducks. There are about one hundred species of sea ducks. They are found in large flocks, in open places, on large lakes, bays, etc. They do not, as a rule, "tip up" when feeding, but dive deep for their food, which consists mainly of animal matter, but not including fish. These ducks have the hind toe bordered with a rounded membrane or lobelike web. They are generally day feeders. With the exception of the canvas-back, sea ducks are not good for food.

The river ducks (fifty species) include most of our river and pond ducks. They do not dive for their food, only "tip up." They feed in shallow places on animal and vegetable matter, such as roots, seeds, snails, and insects. The hind toe has no lobe.

The fish ducks are narrow billed. They have lobed toe, and dive for food which consists mostly of fish. There are only three species in North America, none of which is good for food.

The mallard, also known as Wild Duck and Greenhead, is one of the river ducks. It is twenty-three inches long and has a brilliantly colored head, chestnut breast, with white ring around lower part of neck. The belly and sides are nearly white, barred with fine, wavy lines of black and white. The back is brown with some black. The female is mottle, buffy, and brownish black. The male is larger and brighter in color, larger to protect the female, and brighter in color to attract the female in mating season. Indeed the differences between male and female in color and size are so pronounced that one, not acquainted with the birds, would scarcely take them to belong to the same family group. The strong characteristics of the male have given the name by which both he and the female are known. The word, *mallard*, comes from *male* and *ard*, male referring to the sex and *ard* to the degree of the sex. The mallard, therefore, is a male with strong sex

qualities. The suffix *ard*, as here used, has the same significance as in *coward*, *drunkard*, and *laggard*—that of abundance or excess.

Mallards mate much earlier than do any of the other birds thus far studied. Their season for pairing is during the late autumn and winter months. Since the showy colors and markings of the male are primarily to attract the female, it follows the striking features of the male are most pronounced at this time. In fact, during the summer months his coloring is nigh on as somber as that of the female and in this regard, from laying season to late fall, the two can scarcely be told apart. This dull, gray-brown, sombre coloring so blends with the mallard's natural surroundings that it affords a most excellent protection. By squatting among reeds and grasses and remaining perfectly still, the duck is scarcely observed by searching enemies. Of course, to the nesting female this non-attractive color is of special value in this regard.

The mallard's body, being boat shaped, is adapted for swift flying as well as floating.

The large breast muscles indicate a strong flyer. On clear days it flies very high, while on cloudy days it flies low. Hunters take advantage of this fact in hunting ducks.

The nest is built of grass, leaves, and down from the duck's breast. It is built along the banks of streams, and often on an isolated island in mid-stream. The mallard lays from six to twelve eggs of light blue or greenish gray, in size about that of a small hen's egg. Whenever the sitting duck leaves her nest she is particular in seeing that all the eggs are completely covered with the down of which the nest is so abundantly provided.

The duck has an oil gland located on its back near the tail, from which it gets oil to moisten its feathers.

Our domestic duck was originally a mallard. They both, even now, have the same call for their young.

Our wild ducks, of late years, have been troubled with a serious malady, from which many have died. The game commissioner has been investigating this trouble, but has been unable to find its cause. It is thought that the disease may have been caused by the emptying of the sewerage into Jordan River.

Section twenty-five of the fish and game law of our state provides for the protection of our wild ducks and specifies the season for hunting them. The section reads as follows:

Sec. 25. Ducks, Geese, Etc. It shall be unlawful for any person to take, kill, wound, shoot at or have in his possession or to rob or destroy any nest, egg, or young of, any wild duck, goose, or snipe.

This provision shall not prohibit the killing of not more than twelve geese or twenty-five of all the birds mentioned in this Section, in any one day, during the season allowed therefor, which shall commence on the first day of October of each year and close on the

thirty-first day of December following, in all counties of the State, except that the season shall close on the fifteenth day of March in Washington, Kane, San Juan, Grand and Uintah Counties. In Sanpete, Beaver, Emery, Garfield, Wasatch, Iron, Millard and Juab Counties there shall be a further open season each year which shall begin on the fifteenth day of February and close on the fifteenth day of March following. In Salt Lake, Davis, Weber, Box Elder, Utah and Cache Counties there shall be a further open season during the year nineteen hundred thirteen, only, which shall commence on the fifteenth day of February and close on the fifteenth day of March. But it shall be unlawful to take, kill, wound or shoot any of said birds between six forty-five o'clock, p. m., and six-thirty o'clock a. m., the day following, during September or October; or between six o'clock p. m., and six forty-five o'clock a. m., on the day following, in November; or between five thirty-five o'clock p. m., and seven o'clock a. m., on the day following in December; or between six forty-five o'clock, p. m. and six-thirty o'clock a. m., on the day following, during all other portions of the open season. Every person who shall violate any of the provisions of this section shall be guilty of a misdemeanor and failure by the party in possession to give satisfactory explanation shall be deemed prima facie evidence of guilt.

References: Apgar's *Birds of the United States; Students' Reference Work*, Vol. II; *Juvenile Instructor*, October, 1914.

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## Governor Blease on Smoking

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In a late address before the State Legislature, and recommending that a law be passed to prohibit smoking in dining halls and restaurants where women are present, Governor Blease of South Carolina is reported to have said:

"Those of you who are as old as I am will recall the time in South Carolina when if a gentleman smoked a pipe or cigar while walking along on the street by the side of a lady, he was not regarded as well reared, and such a thing as smoking while riding in a buggy with a young lady would not have been tolerated. But today we have not only seen these things, but we have gone a great deal further, and too far. I regret exceedingly to know that people in South Carolina (I will not say gentlemen, nor will I say true men) sit in our public dining rooms, restaurants and cafes and smoke cigars and foul little cigarettes, and whiff and puff and blow the smoke out through their nostrils, and this smoke is carried either by the natural breezes or the current of an electric fan into the eyes, mouths and nostrils of refined women.

"It makes me ashamed of my state. If I were in one of those places with a lady and should see a man light a cigarette or cigar I would quietly ask him please not to smoke."

This applies to Utah and Idaho as well.



## Free and Useful Education

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BY E. G. PETERSON, DIRECTOR EXTENSION DIVISION, UTAH AGRICULTURAL COLLEGE

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[This article is appropriate at this time of the year, when college and other school work has just begun. The author maintains that "this is the time for all to scrutinize closely those human institutions which have been so long in the making, and which the great war, with its attendant reorganization, and our general tendency toward radical, if not reckless re-adjustment, may seriously jeopardize. The public school system of America is of such power for good that only the most careful consideration would justify us in radically modifying or readjusting it. The end should be carefully considered from the beginning, before any such action is taken."—EDITORS.]

The public school system of America may well be called the most powerful institution in the commonwealth, because the main business of a democracy is education. The public schools have again begun the year's work without visible celebration. To be sure the event is an important one in the excited minds of the youth, even at college age, who have failed yet fully to grasp the tremendous necessity of mental training under especially modern conditions of business enterprise. Yet the people in general have come to accept the yearly opening of our colleges, high schools and grades, as a matter of fact and, possibly, as the years pass, to ascribe less and less significance to the event.

The public school system of America now includes three great units: the grammar grades, the high schools and the colleges. As a powerful supplement to these there exist, in the richer centers, various privately endowed institutions which have come to exercise an enormous influence in the fields which are not so immediately practical as those covered by the public school system. The rich, endowed institutions are coming to be the largest contributors in pure science and in the standardizing of our learning. They are not impelled by a practical minded constituency to orient their work with respect to immediate needs; they thus fill an important place in American education, which would without them tend to become too immediately concerned with only the problems at hand. Another large group of institutions are those of an ecclesiastical nature, where are trained the religious leaders in the various denominations. These institutions are frequently most powerful agencies, as in our own state, in the carrying forward of educational ideals. Both the endowed institutions and the church

schools may be elementary, intermediate or advanced, or a combination of these.

It should be, and probably is, a prime consideration, with Americans, to husband and jealously guard their public schools. The blessing of free education has not come in a day; it has **taken** many thousands of years to develop to its present state of sympathetic connection with the needs of the people. Since the day when all learning was confined within the walls of monasteries, and similar carefully guarded sanctuaries, countless brave and hard-working men and women have toiled and suffered to produce our present standards and ideals. Consider, in America, the wonderful potentiality of the system. A very large percentage of the youth of America attend the grammar schools. Here, where the soul of our democracy resides, the young are taught idealism! They drink, without restraint, of the fine traditions of mankind and hear of the noble deeds of history. They feel, under the most perfect conditions of freedom and lack of prejudice, probably vaguely but nevertheless indelibly, the breath of civilization. As they go higher they see the fine thread which connects all the world and all time in a pathetic and wonderful story of conquest against evil. They read the noblest that has been written; they begin to dream great dreams; their souls charge valiantly the great summits of the unknown; they feel keenly the drama of life and they wish ardently to play a noble part!

To be sure this idealism and nobility of thought which the school gives them, if it gives them anything, must be adjusted in high school and college, if the young man or woman goes on, or in practical life if he enters the work of the world immediately, as ninety-five of every hundred do. The growing mind sees the necessity of common work and must somehow fit himself into the world *as it is*. He therefore must begin to plan in a very ordinary and matter-of-fact way for his job in a world of men who work long hours and care most for what he is able to do to increase the output. But he does not forget the idealism of his early days, he thinks of it as he goes from work, he confides it to those he holds most high in his mind. Even the seemingly hard-souled man who rules the factory or farm, or business house or other human institution where he works, when the day is done, dreams again of his ideals, of a world as it should be, not as it is. What a freshening of the spirit; what a bulwark is this to a nation or state in time of stress that their citizens are dreamers, after working hours!

Bless the public school and the tiny souls who teach the nation its A B C's and its three R's, and say first the wonderful things about truth, virtue, honor, patriotism, sacrifice and reverence.

We are free men and women, but we should realize that such institutions as our elementary schools, high schools and colleges

are sacred in that the blood and thought of men over countless ages have been given that we may be so blessed. We should guard them carefully, always insisting that they live up to the faith which we give to them. They must not falter in their teaching of truth, they must not become the home of henchmen; snobbery of mind or social disposition must never again find place in them. They must live close to the people, feeding the souls of the men and women, who come and go, with the finest thought of the race. They must not look down upon those about them; they must live the life and breathe the aspiration of the men and women who toil. They must not talk of classes and think that one is greater than another, except by his service to others. While they should teach men and women to dream by showing them what the world's best children have done, they should prepare them for productive occupation. They should make them creative citizens, primarily men and women who become skilled instruments in the production of food, the manufacture of food and machines, the adjusters and administrators of business enterprise, reclaimers of waste places, and women trained in the nurturing of families. All this is the privilege of the school. And to the teacher is given the great privilege of awakening to new life great mentalities, nurtured by clean and powerful blood strains, which the injustice of the ages has held down in ignorance and sometimes unwholesomeness.

While our schools and colleges have become free so that all may enter, they must become practical so that all will wish to enter. They teach now the common, fundamental things and are developing a new type of citizen who thinks less of the frills of our civilization and more of the few simple, underlying things which make civilization possible. In the new civilization there are two figures which loom large—the farmer and the housewife. Forgotten through all the ages these two figures have come down the least defiled, the guardians always of purity, the defenders always of righteousness. They have come to a place of great honor. Today we have crowned them with the crown of our most sacred consideration. They comprise the majority of our citizenship, they build our churches and schools. Cities are possible only because they feed from them.

Is the time not ripe when the best which our civilization affords should be laid at their feet? Should we not rather hasten to shape our schools and our colleges to their needs? Let us no longer falsely decorate our lives with things that do not count in the last analysis. Let us openly and in straight-forwardness build our civilization upon the soil.

LOGAN, UTAH

# Man Sent of God

## II

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BY NEWEL K. YOUNG

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"God's plan is an eternal plan. What is inwrought there abides. Nothing conceivable can give such abiding worth to a man's life as that he should have identified his aims with the eternal purposes of God."—HENRY CHURCHILL KING.

In a former paper we have shown that the feeling and conviction that one is *sent* into the world of God is an abiding source of inspiration and strength throughout life. We saw, too, that while it is instinctive, we have had revealed to us through our modern prophet that we *are so sent*. We noticed, briefly, the effects of this feeling and conviction on the lives of Jesus, the Prophet Joseph, and our two greatest national heroes in American history. Then we gave the testimony of the great modern scholars, a college president, and sought the witness of our own souls; we found this feeling to be universal also.

We purpose now to cite other examples, to find the basis or ground work of this instinct or feeling; and to call attention to the opportunity and responsibility of those who are charged with the training of the young to cultivate this feeling until it blooms into the fruitful flower of an eternal conviction.

We will find it both interesting and instructive to review the lives of the following men, to see the suggestive witness of how great a part the belief that they were sent into the world by God to do each his own work has played in the making of their lives.

Nephi, Samuel, King David, Moroni (both of them), Daniel, Livingston, Jacob Riis, Henry Churchill King, President Joseph F. Smith, and Elder Heber J. Grant. Each reader may add to the list a host of others.

Nor will it be less interesting to trace the effects of this feeling in our own lives.

The revelation that *man is sent into the world to do the Father's business* is grounded or rooted in the great basic, fundamental truth of the literal Fatherhood of God and the common sonship of man, culminating in the brotherhood of Christ. From this doctrine of the common Fatherhood of God spring all the "mighty hopes that make us men." This great truth, that man is



God's offspring, his child, charges life with meaning and rich worth now and here, and secures in certainty his future, after death.

This is well understood by those of us who accept as the sure word of God the Holy scriptures, but for those who in the too common spirit of the day question our purely religious sources, I will give the witness of some of the scholars of our own time, at just this point.

Dr. Gordon says, "Life is a great training-school of which the earth is only the primary department. Christ is the first fruits, the example, after which little by little our Father is patterning all his children."

While Prof. Wm. Adams Brown speaks thus, "It was because he [Jesus] realized as no one before him had ever realized, what divine Fatherhood might mean for a human life, and because he entered so completely into the experience of sonship. It was, in a word, because he showed us once and for all what man at his best may be, and so made belief in his ultimate destruction for ever impossible. \* \* \* He gives such dignity to human nature that its endless continuance seems natural and worthy. He discloses to us all capacities within ourselves which justify our instinctive hope; and the new experience of sonship into which he leads, gives us the pledge of endless life in the Father's house."

The witness of President Henry Churchill King that I wish to give reads thus, "Nothing can give such meaning to life as to know that one has a part, a real part, his own unique part, the part of a son of God, to play in life, that he has his own individual flavor that no other soul can exactly reproduce. He has the joy of a divine calling, of a divinely given individuality, and the joy of giving this in those personal relations in which he is placed."

My own testimony is that no other thought or conviction has given me such joy and comfort and inspiration as the assurance that God is my Father. It has enriched and glorified life for me, even in the midst of pain, and poverty and sorrow. It enlarges and enriches every relation of life, and makes holy and enduring all the loves and affections of the heart.

I have watched the effects of the faith that God is our Father, on the lives of scores of our young people from the very time that it first entered their hearts, and have noted their growth in beauty and strength and Godliness under its influence.

If God is our Father, then he has called us to do his work; and when we make the dominant motive of our lives the doing of "Father's will," it is no abject submission, no giving up of life, but is rather the glorious sharing of a joyful partnership of son and Father, and leads one into the fulness of life—rich, enduring, eternal life.

In noting the influence upon the Savior's life of the belief

that he was sent to do his Father's business, we should call attention to the part his mother played during his boyhood—the rich, awful, critical years of youth. “His mother kept all these sayings in her heart.” All the sayings that told of the mission of her boy, that pointed to him as a Child of promise, were treasured in her heart. Ah! can we not in memory and appreciation of our own mothers' part in the making of our manhood, get some insight here into the part played by this the greatest of all women, divinely chosen to bear and rear the Son of God, in the nurture and making of this Man who became our Christ?

I believe this humble, pure, loving woman did exert a great influence in making their village home in Nazareth a fit place in which to rear the Christ-child. The biographer Luke has said, “The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.”

I hold that for a child's father and mother to have treasured in their hearts the feeling that their child is sent into the world to help to do the Father's business is a rich heritage to which every child is entitled. This feeling should be cultivated until the parents' and the child's lives are aglow with it. All their relations with each other, their words and acts, their attitude toward life always and everywhere, should be enriched and glorified by this feeling.

Consider just here the part Hannah took in Samuel's life; the influence of the mothers of Helaman's sons; the encouragement—given our boy-prophet, Joseph, by his mother, and perhaps of equal or greater importance the sympathetic support of his father; and the wonderful influence of Lincoln's mother upon his whole life. Then let us never forget the remarkable testimonies that President Joseph F. Smith and Elder Heber J. Grant bear of the mighty influence their mothers had upon their lives. Very early their godly mothers had instilled into their hearts the faith that they were to work as God's servants among his people.

Only by giving such inspiration as is suggested in the last two paragraphs may parent or teacher or friend give the help that is needed by our boys and girls if they are to fulfil the promises of the Lord to and for them. Only so can we turn their faces to the stars, and plant their feet firmly in the way of life. Thus may they come into a fulness of the richest possible service of their loved ones and their fellows, thereby realizing the supreme joy of life here, and eternal lives hereafter.

KAYSVILLE, UTAH

# On what Day was Jesus Christ Crucified?

BY ELDER F. M. DARTER

[By request from a number of people who are interested in the discussion of this topic, this article is printed for the benefit of students. In the IMPROVEMENT ERA, Vol. 3, page 89, there is a paper by C. F. Watkins, on the same subject; and the reader is also referred to a discussion on "How Long was Christ in the Tomb?" by Rev. T. H. Cleland, D. D., first printed, many years ago, in the "Courier Journal," and reprinted in the "Millennial Star," January 31, 1887. Most of us are content to take for granted the statement of the scriptures, that the Savior was "three days and three nights in the heart of the earth," and to go on with work seemingly of more importance than discussing the disputed question of how this could be, and how the four gospels may be harmonized touching the point at issue—which point, however, has been made frequently "the sport of infidel satire and ridicule."—EDITORS.]

The world as a whole accepts Friday (commonly called "Good Friday") as the day of the Crucifixion. If this be true, then, in that event, Christ's own words have failed to come true. However, to this I cannot agree; rather, I am led to say, "let his words remain true (as indeed they are), though the opinions of all men be in error!"

I rejoice that we have more than sufficient evidence from the New Testament writings to prove that the sign which Jesus Christ gave to the scribes and Pharisees; *viz.*, that he was the Christ—did come true, as recorded in Matt. 12:38-40, both inclusive:

"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

"But he answered, and said unto them, An evil and adulterous generation seeketh after a sign;

"And there shall no sign be given to it, but the sign of the Prophet Jonah; for as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

The question then arises, did Jesus Christ give the world a true sign that we might know if he be the true Christ? The answer is that he surely did. There are three things in this sign to which I desire to call your attention:

*First:* The scribes and Pharisees were endeavoring to disprove Jesus Christ's own words, that they might have reason for rejecting him; but the Savior, being fully aware of the motive which prompted them to question him, answered them in such a

manner that they were unable to find fault with him. Therefore, we must accept this sign as being true.

*Second:* The time allotted for his body to lie in the tomb was three days and three nights—no more and no less.

*Third:* No portion of this time (72 hours) was to be spent on the cross, as Jesus plainly stated—"In the heart of the earth."

We also find the three days and three nights mentioned in the Book of Jonah 1:11:

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

We also have a reference to the time recorded in the Book of Mormon, III Nephi, 8:20, 23:

"And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness;

"And it came to pass that it did last for the space of three days, and there was no light seen."

Also, in Book of Mormon, III Nephi, 10:9:

"And it came to pass that thus did the three days pass away.

"And it was in the morning, and the darkness dispersed from off the face of the land."

Also in Mark 8:31:

"And he began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and *after* three days rise again."

This is sufficient to prove that his body was to remain in the grave three days and three nights.

The second subject which I wish to take up is:

#### WHEN WAS CHRIST CRUCIFIED?

Matt. 26:1-5 inclusive:

"And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the Passover, and the Son of Man is betrayed to be crucified.

"Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him.

"But they said, Not on the feast day, lest there be an uproar among the people."

From the above reference, we learn that the Lord's Passover was nigh at hand, and that the Scribes and the Pharisees were determined to kill him.

Matt. 26:17-20, inclusive:



"Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?"

"And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

"And the disciples did as Jesus had appointed them; and they made ready the passover.

"Now when the even was come, he sat down with the twelve."

It is probable that the above question was asked an hour or so before the first day of unleavened bread actually begun, which began at 6 p. m. Wednesday, which was the beginning of the Lord's passover, being the 14th day of the 1st month (Nisan.) The exact hour of the Lord's passover was midnight, being the hour that the destroying angel passed over Egypt, and it is at this supper that the paschal lamb is roasted by fire and eaten with unleavened bread.

And the remainder of this chapter states that Christ tells the twelve that one of them would betray him; he also at the same time gave them the Lord's Supper; Luke 22:15, refers to the same:

"And he said unto them, with desire I have desired to eat this *passover* with you before I suffer."

From the two above-mentioned references, we have Christ's own words to the twelve, stating that he would eat the passover with them; he also makes the statement at this supper table:

"With desire have I desired to eat this passover with you." This settles the question as to Christ eating the passover with the twelve before he suffered.

After this supper was over, they sang a hymn, and Jesus retired to the Mount of Olives, and it was there, on that *same night*, that he was betrayed by Judas (verses 26-46). He was carried before the high priest's house in the dark of the night, and before the Sanhedrin, or Council at daybreak; (see Luke 22:66) and, from the council to Pilate. You will note that the Jews made quick work of the trial, for they were determined to crucify him before the Sabbath began, which was the Feast of Unleavened Bread, and which began at 6 o'clock p. m., Wednesday, on this occasion, as the day closed at 6 p. m., in that age. The Roman power has changed the limits of our day from 6 p. m. to midnight, as it now exists. This brings up the question:

WHEN WAS THE LORD'S PASSOVER? AND WHAT IS THE FEAST OF UNLEAVENED BREAD? DO THEY COME ON THE SAME DAY?

These are important questions which must be answered.

We have in Leviticus, 23:5, 6:

"In the fourteenth day of the first month at even is the Lord's Passover. And on the fifteenth day of the same month is the Feast of

Unleavened Bread unto the Lord: Seven days ye must eat unleavened bread."

And, Luke 22:7, 8:

"Then came the day of unleavened bread, when the Passover must be killed.

"And he sent Peter and John, saying—Go and prepare us the Passover, that we may eat."

Thus we see that on the day of the Lord's Passover, the paschal lamb is killed and eaten. This is not a day on which no work is performed, but is a preparation day for the following day, which is the Feast of Unleavened Bread, on which day no work is performed, but which is rather a day of holy convocation. And the records tell us that Christ was crucified on the Preparation Day, and that the next day was a Sabbath Day,—not a common Sabbath day that comes fifty-two times a year, but a High Sabbath.

Luke 23:52-54: "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on."

John 19:31: "The Jews, therefore, because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

The revised version makes no change in John 19:31. Mark 15:25:

"And it was the third hour, and they crucified him."

Matt. 27: 45: "Now from the sixth hour there was darkness over all the land until the ninth hour." (See Matt. 27:33-53.)

Mark 15:34-37: "And at the ninth hour, Jesus cried with a loud voice, saying \* \* \* My God, my God, why hast thou forsaken me? \* \* \* And Jesus cried with a loud voice and gave up the ghost."

From the above five references, we learn that the day of the Crucifixion was on the Preparation Day, which was Wednesday, as we shall prove later; also, that the hour of the Crucifixion was 9:00 o'clock in the morning, and that he died at 3:00 p. m. the same day. The last three hours that the Savior hung on the cross there was darkness over all the land. Matt. 27:45.

We have followed the events down to 3:00 p. m. Wednesday, which leads us up to the hour that the Savior gave up the ghost.

Now, the disciples, not knowing which was the best course to pursue, it required time for them to decide upon their plans and to put them into effect. Their time was also limited, as only three hours remained in that day, which was the Preparation Day; also the Lord's passover, being the 14th day of the 1st month (Nisan).

We find the record of events which followed the hour of his death in Mark 15:42, 43:

"And now when the even was come, because it was the Preparation, that is, the day before the Sabbath, Joseph of Arimathæa, an honorable counselor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus."

Luke 23:52-54: "This man went unto Pilate, and begged the body of Jesus.

"And he took it down and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

"And that day was the Preparation, and the Sabbath drew on."

We know that the disciples could not have returned to Jerusalem from Golgotha (Calvary), which was on the outskirts of Jerusalem, and obtained permission from Pilate to take the body down. Pilate first had to ascertain if he was dead; they also had to get linen in which to wrap his body; also, probably water with which to wash the blood from the body, as well as find a tomb in which to bury him. All this could not be accomplished in less than three hours. Therefore, the time of burial was right at 6:00 p. m., which was the close of the day (Wednesday) and the beginning of Thursday, which was a Sabbath day. Now, you may say, The Sabbath must be on a Saturday. However, this is in error, for "Sabbath" means rest, and the Jews had several feast and rest days which they called Sabbath days.

The day following the Preparation Day (or day of Crucifixion) is called a Sabbath day by Mark—15:42, Luke 23:54; also John 19:31. This Sabbath day could not be a Saturday, because the sign of three days and three nights that his body would be in the heart of the earth must come in between the hour of burial and hour of resurrection. We have already proven that his body could not have been put in the tomb before 6:00 p. m., Wednesday, which closed the twenty-four hour day. Therefore, the 72 hours began at this time—*viz.*,—the end of Wednesday and beginning of Thursday. This gives us the end of Saturday, or beginning of Sunday; but one minute past 6:00 p. m., Saturday would be Sunday, the hour of Resurrection.

Before taking up the question of the Hour of Resurrection, I wish to call your attention to the fact that Israel had more than one Sabbath, and that the greater part of them fell on a certain day of the month, and not on a certain day of the week.

I have already called your attention to the day on which the Passover occurred, as recorded in Lev. 23:5, 6, being the 14th day of the 1st month, and that the Feast of Unleavened Bread came on the 15th day of the same month, which is a Sabbath day. Also, Mark, Luke and John tell us that the day following the day of Crucifixion or Preparation was a Sabbath day.

Lev. 23:24 says: "Speak unto the children of Israel, saying,—in the 7th month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation."

Still another Sabbath is recorded in Lev. 23:27, 32:

"Also, on the 10th day of the 7th month there shall be a day of atonement; it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord."

And the 32nd verse says: "It shall be unto you a Sabbath rest."

Also, Lev. 23:24 says: "The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord."

Thus, in this case, there are only five days between the 10th day of the seventh month and the 15th day of the seventh month. And, in the same chapter, verse 38 reads:

"Besides the *Sabbaths* of the Lord, and besides your gifts, and besides all your vows, and besides all your freewill offerings, which ye give unto the Lord."

You will note that the word "Sabbath" is recorded as plural in the above 38th verse.

I have now given you sufficient proof that Thursday could be a Sabbath Day, which it was on this occasion, being the Feast of the Unleavened Bread, being the 15th day of the first month, and that Jesus had eaten the Lord's Passover with his disciples on the night of the 14th day of the first month. You will bear in mind that the 12 hours of darkness came before the 12 hours of daylight, as 6 p. m. closed the 24-hour day. This appears to be the same order as was set in the beginning of this world's time. Gen. 1:5 says: "And God called the light day, and the dark he called night, and the evening and the morning were the first day."

I can also prove that there were three full days—Thursday, Friday and Saturday—between the day of the Crucifixion and the Day of Resurrection, by using both the revised and King James' versions of the New Testament.

Mark 16:1—(revised version) says: "And when the *Sabbath was past*, Mary Magdalene, and Mary, the mother of James, and Salome, bought spices, that they *might come* and anoint him."

From this we learn that Mary returned from the sepulchre Wednesday about 6 p. m. and rested Thursday, the Feast of Unleaven Bread, a Sabbath day, and bought spices on Friday. The same meaning is expressed in King James' version, Mark 16:1:

"And when the Sabbath *was past*, Mary Magdalene, and Mary, the mother of James, and Salome, had bought sweet spices, that they *might come* and anoint him."

The same story is here told, that is, that she did not buy spices until the Sabbath *was past*. Luke 23:56, takes the events up at this point, and goes on:



"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."

This Sabbath day was Saturday.

As we in this age often have two holidays in one week, so did the Jews have two holy Sabbath days in one week, as on this occasion, the first being Thursday, the Feast of the Unleavened Bread, and the second being Saturday, the regular weekly Sabbath day.

Matt. 28:1, 2: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it."

This is an account of Mary's first visit to the sepulchre. The Revised Version tells us:—"*late on the Sabbath.*"

Matt. 28:5-10 tells of the events of Mary's third visit to the sepulchre, but on her first visit she learns nothing as to where the Lord's body had been taken. The first visit is also verified by John 20:1, 2:

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them; They have taken away the Lord out of the sepulchre, *and we know not where they have laid him.*"

Thus you see that Mary did not learn that the Lord had been resurrected; *nor did she see any angels* on that visit.

John 20:3-10 tells us of the return of Mary with Peter and John to the sepulchre, but they found nothing, nor did they learn anything in regard to where the Lord's body had been taken, this being Mary's second visit. The 9th and 10th verses say:

"For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own homes."

Verses 11-19 tells of Mary seeing the two angels at the sepulchre, also of her seeing the Lord; but John does not tell us if Mary remained at the sepulchre until morning. (Which she did not). However, Mark and Luke, in giving their description of the Resurrection, mention the last visit of Mary, which would be the third, for they say she came at the rising of the sun. Mark 16: 1, 2: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him." Second verse: "And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun."

The first verse tells of Mary's resting on Thursday, the feast of Unleavened Bread, and then buying spices on Friday, and the second verse of the last or third visit, which was at sunrise Sunday morning. Luke 24:1, 2, 3:

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

"And they found the stone rolled away from the sepulchre."

"And they entered it and found not the body of the Lord Jesus: And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments."

And the following verses of the above chapter tell of the conversation that she had with the angels, and meeting the Lord a few minutes later—this being the first information that Mary had received.

Luke 24: 9:

"And returned from the sepulchre, and told all these things unto the *eleven*, and to all the rest."

The 12th verse says:

"Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass."

Now, this was the second visit of Peter, for upon Peter's first visit, Mary had told him and John that she had found the sepulchre open, and that they knew not where the Lord's body had been laid. And Peter returned home the second time; but he had Mary's testimony that she had seen the angels, and that she had seen the Resurrected Lord; that he, as well as the angels, had instructed her on her sunrise visit Sunday morning to "Go tell my disciples to meet me in Galilee." (See Matt. 28:8-10).

While Mary did not meet the Lord until sunrise Sunday, yet she was an eye witness to the fact that the Lord's body had been out of the tomb from the end of the Sabbath (Saturday) to the beginning of Sunday.

I have already called your attention to the fact that the Lord gave up the ghost at 3:00 p. m. and could not have been buried before 6:00 p. m., which closed the 24-hour day; therefore, this is almost sufficient proof that the Lord was resurrected at the close of Saturday and beginning of Sunday; it was on Sunday—the first hour.

Matt. 28; 1: "In the end of the Sabbath, as it began to dawn toward the first of the week, came Mary Magdalene and the other Mary to see the sepulchre." Or "late on the Sabbath" as given in the Revised Version.

"In the end of the Sabbath" does not mean twelve hours into

the next day. It was on this visit that they found the tomb open. (Saturday night the beginning of Sunday).

Mark 16:9, also speaks of him rising early, "Now when Jesus was risen *early* the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

I have now given you sufficient evidence that the whole proposition may be summed up in a few words:

First.—That Christ ate the Passover Supper with the twelve. This is also admitted by Dr. James E. Talmage in his "First Year Outlines for the Sunday School Work."

Second.—There were hasty proceedings during the night after the paschal meal. This is also verified by Dr. James E. Talmage in his above-mentioned Sunday School Outlines.

Christ being crucified at 9:00 a. m., died at 3:00 p. m., Wednesday; was buried at about 6:00 p. m., and his body remained in the grave all of Thursday, Friday and Saturday, and was resurrected on the very beginning of Sunday, *viz.*,—between 6:00 and 8:00 p. m. (Sunday beginning at 6:00 p. m.), but was not seen by Mary until sunrise, on Sunday morning. Thus have the scriptures been fulfilled to the letter.

My great difficulty in preparing this little article is that no one writer of the New Testament has given us a complete chain of history, each one giving a link here and a link there, but by placing each link of the four writers we have practically a complete chain.

Now you will bear in mind, that so far I have confined myself to the Jewish month and week, but I have called their fourth day of the week Wednesday, the seventh Saturday, and the first day Sunday, which we know to be correct.

Inasmuch as historians have failed to agree as to the year of the birth and crucifixion of our Lord, I will not undertake to discuss this question in this article, however, I will say that we have good historical records to connect up the day of the week, month and year of the crucifixion as above given, being Wednesday, Nisan 14th, A. D., 33.

The *Encyclopedia Britanica*, under Day of the Jewish month Nisan, states that the Passover came on Nisan 14th. The same authority states that the early Christian traditions are unanimous on this point. Also James Hastings, M. A., D. D., states in his *Dictionary of the Bible*, under title, Jesus Christ, that the date of crucifixion was on Nisan 14th, it also being the day of the Passover, and that the Feast of Unleavened Bread was on the 15th to 21st inclusive. He mentions the fact (in his *Dictionary of the Bible*, Vol. 1, page 411, under "Chronology of the N. T.") that historians have failed to agree on the year of crucifixion; he therefore furnishes us a true table showing on what day of the week Nisan

14th came, for the years 28 to 33 inclusive, taken from the sub-joined table c. f. Salmon, *Introduction to N. T.*, Appendix to Lecture XV. *Mas Latric, Tresor de Chronologic*, page 94, as follows:

A. D. 28	Saturday	March 27
A. D. 29	Friday	April 15
A. D. 30	Tuesday	April 4
A. D. 31	Saturday	March 24
A. D. 32	Saturday	April 12
A. D. 33	Wednesday	April 1

as per present Christian calendar. Therefore, knowing the day of the week, day of the month, and between what limit of years the crucifixion is known to have taken place, with this calendar before us, the question of the year solves itself, being Wednesday, Nisan 14th, A. D. 33.

James Hastings in the above referred to Vol. 1, page 412 and 413, quotes several early writers who give A. D. 33 as the date of the crucifixion. We also have in Haydn's *Dictionary of Dates*, 24th edition, under "Crucifixion of Jesus Christ," quotation of A. D. 33 from Usher. We are told by Murdock in his translations of Dr. *Moshcim's Institutes*, that "The birth of Christ was made an era from which to reckon dates," and we are told in the Book of Moses, 5:57 that the Lord's birth was to come in the meridian of time: "For they would not harken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world." Therefore, the birth of Christ would come on the beginning of year One; then from Salmon's table, as shown by James Hastings, we have his age at the crucifixion as 33 years old.

We are told in the Book of Mormon, III Nephi 2:8, that they, the Nephites, began their time at the sign of the birth of Christ, which was two days connected together by continual light. Also that the sign of crucifixion took place on the 34th year, 4th day of the 1st month, which gives us his age at the time of crucifixion as 33 years and 4 days, which checks with Salmon's table, and is also the unanimous traditional report as to his age at date of the crucifixion.

We have also in the Doctrine and Covenants, Section 20, that the Church of Jesus Christ of Latter-day Saints was organized April 6th, 1830, it being 1830 years since the coming of our Lord in the flesh. B. H. Roberts accepts this authority as being better than any other to be had. Joseph Smith also accepts this date as being 1830 years from the birth of Christ, and says that the crucifixion took place on the same day 33 years latter. (Recorded in *Church History*). William Smith's *Dictionary of the Bible*, under "Jesus Christ" states that the 14th day of Nisan came on April 6, on this occasion.



From the above references the crucifixion was on Wednesday, Nisan 14th, A. D. 33, and very probably April.

We have proven "Good Friday" false, not only as far as the day of the week is concerned, but the day varies as much as 33 days as to the year; for, the rule says—Good Friday is the first Friday preceding Easter Sunday; Easter Sunday is the first Sunday after the first full moon after the 21st of March. This gives us March 21 as the first limit and April 26 as above the latest limit.

The above subject was first treated by the delineator in chart form, with the prime object in view to prove to the theological class of Long Beach that Jesus has proved himself the Christ in every instance. This little piece of history and truth, the writer believes, is indeed worth while for every believer in Jesus Christ to know. I have spent many months in verifying each step that has been taken, and if the article be sufficient to prove the above statements to your mind, all the reward I ask is that you pass it to someone else.

LONG BEACH, CALIFORNIA

### The Miracle of Day

I rode through the fields at dawn with my Friend,

As the world in slumber lay,

To see from a bluff at the river's bend

The Miracle of the day.

Silent we sat in solemn awe,

Watching the great sun rise,

When clear and sweet from a nearby haw

A meadowlark sang to the skies.

The air was a-throb with his thrilling lay,—

"It's here! It's here! The beautiful day!"

The daisy smiled as a waking child

At the kiss of the risen sun,

And the mountains laved in the sunlight wave

'Round the circling horizon.

The Zephyr tripped from its mystic crypt,

A-dancing joyously,

And the song of the Knight Invisible

Was magic-read to me,—

"Man seeth not God's mysterious way,

But he liveth, and giveth each beautiful day."

The river's song as it rushed along

On its journey to the sea,

Was a sermon clear that all things here

In a chosen place must be.

With a glow in my breast I gazed in the west

At the melting Morning Star,

Keeping its course in the vast, calm skies,

Where million miracles are,

And I seemed to see God smile at me

Through miracles near and far.

ST. GEORGE, UTAH

ETHEL JARVIS

# A "Mormon" Captain in the British Army

BY F. C. STEELE

Ordinarily, promotion in the British army is very slow, but this rule has certainly been broken in the case of Captain Hyde W. Taylor, of Magrath, Alberta, who is now in Canterbury, England, with the famous Hussars, a cavalry regiment. Captain Taylor is a "Mormon" boy, born and reared in the West, and his rapid rise in the ranks is due largely to the broad, generous, comprehensive view he takes of things.

Entering the Canadian militia, three years ago, his abilities were soon recognized by his superior officers. He developed a remarkable insight into military affairs, and showed a tact and initiative so essential to the make-up of a successful officer. His promotion was rapid and when the war broke out last August Taylor held the rank of lieutenant.

When the call for volunteers came he promptly enlisted and was entrusted with a portion of the recruiting work. The 13th Canadian Mounted Rifles were organized shortly after. Lieut. Taylor was given command of a company, a commission he held during the training at Cardston and later at Sarcee Camp, near the city of Calgary.

One day last summer a call came for a detachment from the 13th. for overseas service. Col. Kemmis chose Lieut. Taylor to take this important command. He was elevated shortly after to the rank of Captain. When the troops left the C. P. R. depot for their long journey over land



CAPT. HYDE W. TAYLOR.

and sea, there were many wet eyes among Capt. Taylor's company. And there were tears—big tears—in the Captain's eyes as he shook their hands, perhaps for the last time. Bearded veterans, men who went through the Boer War, were loath to lose this boyish, clean, pleasant, efficient officer. They wanted to follow him in the charge because he had won their confidence.

In this commission, as in all others, Capt. Taylor proved himself equal to the occasion. Although young in military experience, he landed his charge safely in England, receiving the warm congratulations of his higher officers.

In England he was ordered to Canterbury, where he became attached to the cavalry division of the Imperial Army. He is still there awaiting orders to proceed with his regiment to the front.

Recently, Capt. Taylor had the proud distinction of attending a banquet held in London in honor of Premier Borden, of Canada, who was then on an official mission in Europe.

Capt. Taylor is the son of Mr. and Mrs. Hyrum W. Taylor, and is a grandson of President John Taylor. From both parents he inherits a faculty for leadership. The Siddoways—his mother's family—have been soldiers and sailors for generations back. He is thus sustaining the traditions of his family.

RAYMOND, CANADA

# Incompetence

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BY F. W. COPE

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Sitting on a pleasant hillside, one day, enjoying the sunshine of an autumn morning, with thoughts barely employed, my attention was attracted to a monster steam shovel digging its iron jaws, armored with mighty teeth of steel, into the face of the bank of earth and rock. Each bite of this monstrous jaw left its imprint on the perpendicular wall which, at every few strokes, fell in avalanches of dust and earth.

This mighty engine, creeping slowly on and on, soon had leveled the hill, and the work of ages performed by the forces of nature, with the aid of wind, water and the vast upheavals of internal exertion, disappeared. In its place was a level expanse of ground upon which will soon appear lawns, trees, and flowers, to delight the eyes of thousands of God's children.

Standing near the steam shovel, diligently employed, was a mere man, attacking with his whole might, with the aid of a hand shovel, this same bank. His movements were more rapid, his shovel was loaded and emptied more frequently, but the results were so pitiful in comparison that I was struck with his extreme impotence. Where each bite of the machine tore great holes in the bank, and each load was sufficient to fill a car, the load taken up by the human machine, after leaving his shovel, was often dissipated by the breeze and hardly reached the bottom of the hill. A lifetime of physical effort could scarcely accomplish the results of a few days' labor by the mighty monster using the latent forces of steam.

So it is in all the activities of man, when physical strength is matched against the properly controlled forces of nature. So it is in comparison of the bow and arrow, used in the hunt and in warfare by primitive man and the savage; and the Herculean engines of modern warfare employed in the present European war, the greatest in all the world's history. This applies also in the human effort resulting in the early Egyptian development; and the modern methods of transportation and propulsion. Viewing physical man, how puny, how impotent he is.

When God set our Father Adam in the Garden of Eden he gave him dominion over all the beasts of the field, the fowls of the air, the fishes of the sea, and bade him name them and prevail over them. Was this right given through his physical power over them? Relieve a man of all intelligence, except sufficient to search

out an existence, or such power as is given to the lower order of animals, and a very few decades would see his extinction.

Before man was given dominion over the life-forms of this earth, he was endowed with powers of majesty—his mind. Through the development of the mind, man has been able to put to use the forces of nature and make them subject to his will.

Watt's curiosity over the actions of the steam in the kettle, and subsequent research, resulted in a multitude of steam-propelled mechanisms.

Franklin's experiment with the key, the kite, and the lightning, added upon by the achievements of Edison and many others, gave us the myriad electrical devices now known to man, and controlled by him.

Westinghouse's application of the principle of compressed air is another great power.

So we could continue through the innumerable inventions of man, and find convincing proof that man is endowed with the majesty and right to exercise dominion not only over the animals, fowls, and fishes, but over every force of nature.

Were we to make comparison between the steam shovel and the tool used by hand, and man's physical endowments, with his mental possibilities, even the comparison of the shovel would be idle.

Man, in his physical self alone, is impotent even to gain that which will sustain life; endowed with the kingship of the mind he is able to subdue all things, and rise to the highest pinnacle of achievement, approaching the accomplishments of the Creator.

It is for us individually to choose our stations in life, and to determine our standing here and in the life to come, whether they shall be impotent or competent, whether we shall do our work by physical force, or by the unconquerable power of mind.

FOREST DALE, UTAH



THE M. I. A. SPECIAL NORMAL CLASS  
Fielding Academy, Paris, Idaho,  
1914-15



## Keeping One's Life in Tune

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A friend of the ERA submits the following philosophy:

Pianos have to be kept in tune. Every now and then the tuner comes and goes over all the strings, keying them up, so that there will be no discords when the instrument is played. Our lives have a great many more strings than a piano, and much more easily get out of tune. Then they begin to make discords, and the music is spoiled. We need to watch them carefully to keep the strings always up to concert pitch.

One way in which a piano is put out of tune is by use. The constant striking of the strings stretches them, and they need to be keyed up from time to time. Life's common experiences have an exhausting effect. We have our daily struggles, temptations, burdens, cares, duties, and at the close of the day we are tired, and the music our life makes is naturally not as sweet as it was in the morning.

Another way in which a piano is put out of tune is by disuse. If it is kept closed, its strings will lose their tune. It is the same with our lives. They keep in tune best when they are fully occupied. It is a law of nature that a power not used, wastes—at length dies out. This is true of all our faculties. Musicians can maintain their skill only by constant practice. A great pianist said that if he missed his hours at his instrument for three days, the public would know it; if for two days, his friends would be aware of it; and that if he failed in his practice even for one day, he himself would be conscious of it.

If we would keep our life in tune, we must not allow its power to lie unused. We make the sweetest music when we are living at our best. An idle man is never truly happy, nor is he the best maker of happiness for others. We learn to love more by loving. We get joyous by rejoicing. If we cease to be kind, even for a few days, it shows in the tone of our life, as others know us. If for only a day we fail in showing kindness, our hand will lose something of its skill in life's sweet ministry.

A piano is put out of tune also by misuse. A skilful musician may spend hours in playing without affecting the tone of any of the strings, while inexperienced and unskilful playing jangles the chords and makes the instrument incapable of producing sweet musical effects. Many people so misuse and abuse their life that they destroy its power to give out sweetness.

The bringing of the powers of our own life into tune is really the great problem of all spiritual culture. While the audience is waiting for the concert to begin, they hear a strange clangor back of the scenes. The instruments are being brought into accord. At first they are far apart, but in a little time they are all in perfect harmony. Then the music begins. Each human life is a whole orchestra by itself. But it is not in tune, and therefore, before we can begin sweet music, all of its many chords must be brought into harmony. This is the work of spiritual culture. It is achieved only by the submission of the whole life to God.

## Do You Believe in Lady Missionaries?

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Quite a division of opinion prevails among the people on this question. Those who have paid attention to the portraits in the "Messages from the Missions," printed monthly in the ERA, will have noticed a liberal sprinkling of sisters among the various groups of missionaries. It is evidently true that the employment of sisters in the mission field is becoming more common as the months go by. Why is this the case? Do you believe in sending out young women to labor in the mission field? Or should mission work be done solely by the Priesthood?

Sister Edna Crowther, who is at present laboring in Philadelphia, has called the attention of the editors of the ERA to the question, and asks permission to give her ideas on why lady missionaries are called. We believe our readers will be interested in her presentation. Without taking a stand either for or against the idea, at this time, we are pleased to present her views:

"I think both the ERA and the *Liahona* have enough mission news from the elders, and that the lady missionaries should have part of the women's magazines, because there should be system and order in all things. As yet I have never heard nor read anything on why the Church has lady missionaries. It is a question which many people are thinking about, some believe in them, some do not. Therefore, light should be given to the body of the Church in general; so, if I may, I beg to contribute to the ERA some ideas on this subject which please print for the cause of truth and the uplift of humanity. My object is to accomplish good.

"Woman's work, from the beginning of history among civilized people, has always been with the gentle things of life—at the heart, so to speak. She always has and always will have a position to fill separate and distinct from man. Men cannot do women's work any more than women can do men's work. Every attempt to change places is a flat failure.

"One important and growing question of our so-called 'Mormon' Church today is 'what can young women do as missionaries?' It is a very broad question with two sides—missionaries at home and missionaries abroad. I will discuss missionaries abroad.

"It is the elders' duty to preach the gospel, cry repentance to every creature, baptize, lay on hands for the gift of the Holy Ghost, bind on earth that which shall be bound in heaven, and to organize. The sisters', or lady missionaries' duty is to enter homes, declare our glorious message of peace and good will and

manifest the fruits of the Spirit which are, as the Apostle Paul said: 'love, joy, peace, long-suffering, gentleness, goodness, faith.' We are to visit the sick, comfort the weary, cheer the sad; and to those who have some truth add more to it. Break down the high wall of prejudice by tact and love. We make ourselves servants to our fellow beings, and in so doing become servants of God.

"Every missionary who does his or her full duty realizes that God is love, because all that He has done for us has been for love, and all we ever did or ever will do that could be worth while is through love. Love is the core of life; everything hinges on love. Every disaster is the result of the lack of love somewhere. It is only by love that we will ever become as God. Love characterizes a missionary; without it, and an eye single to the glory of God, little can be accomplished.

"When a lady missionary rings a bell, or knocks at a door, she must do so with a prayer on her lips that the Spirit of God will rest upon both her and the one who opens the door that they may feel as sisters, with a oneness in the cause of truth, for ninety-eight out of one hundred doors are opened by women. We must go with a soul burdened with desire to bless and uplift all whom we meet, and by the love and truth of God make every man and woman who is seeking for truth our brother or sister. If we meet some who are not seeking truth, we may, by the direction of the Holy Spirit, to whom we are all entitled, strike a chord in them that will vibrate in harmony with our plan of a better life. Every good is truth and all truth is of God.

"For one I have found many honest souls who are seeking truth, several have told me that I was sent to them in answer to a long, oft-repeated prayer. One instance I will relate. It is of a dear soul who joined the Church in Norway. She afterwards came to America, but her circumstances prevented her having anything to do with our Church or its people for thirty-one years, during which time she held fast to the faith, taught it quietly to her children, constantly praying that the way would be opened up that she could again be united with God's chosen people. Her prayers were answered, and her only son left, has joined the Church with her. She is now one of the happiest women I know.

"Ladies are invited into many homes where men would be refused. They work quietly and joyfully at the heart of things, promote fundamental growth of the fruits of our glorious restored gospel in the homes. They do not, nor can they, take the place of elders, but work in harmony with them, by doing those small things that only women can do. They tear down the barriers of prejudice and stimulate spiritual life and unity wherever they go. Is this not reason enough why the Church should have lady missionaries?"

# Vocations and Industries

BY CLAUDE RICHARDS, OF THE GENERAL BOARD Y. M. M. I. A.

## What Shall I Do?

That is the cry of M. I. A. Vocation Counselors and Supervisors, everywhere. The question is answered in the following outline, which is submitted to them for careful study and consideration:

### A. Ward Vocation Counselor

1. Dedicate a definite portion of your time to this work, and make your program. For example:
  - a. Sunday. On this day I will study my subject, plan my work, and do what I can to let others know of this great movement, and solicit their favor and co-operation.
  - b. One certain night each week I will spend with the boys in helping to shape their careers.
2. Follow General Board Committee.
  - a. Letters and instructions.
  - b. Articles and publications.
  - c. Y. M. M. I. A. Hand Book.
3. Read Carefully.
  - a. Magazine articles.
  - b. Best Vocational books.Refer to Handbook, p. 37, for Committee's recommendations.
4. Learn also by experience.
  - a. Direct contact with men and boys.
  - b. See the vocations in action. Make a special study of the vocations that may be followed in our own communities.
  - c. Use pencil and paper to record your observations and thoughts.
  - d. Correspond and converse with others in this line of work.
5. Attend Meetings.
  - a. Regular Association meetings.
  - b. Stake Vocational meetings.
  - c. Vocational Lectures, etc.
6. Application to the Boy.
  - a. Make a list of the boys in your Ward from twelve to twenty.
  - b. Provide for your own use a 5-cent notebook for each boy. In it write all the observations and items of information concerning each boy that may assist you to render expert vocational guidance. Study each boy from the start—his likes and dislikes—his weak and strong points—his tendencies and aptitudes. Write the results. In time you will get together a history and write up that will be invaluable. Refer to Parson's "How to Choose a Vocation," chapter 4, and reference to vocations and efficiency, chapter 6 for questions to ask the boy.
  - c. As a direct and effective introduction of our Vocational work to the boy, take these preliminary steps:
    1. Secure letter No. 1 from the General Board Committee.
    2. Make a canvass in accordance with that letter. Visit every boy. Ask him if he has chosen his Vocation. Report each boy's answer to the General Board Committee. Place this



and any other information you may acquire upon your first visit in your notebook. Regard all information as confidential.

3. Copies of two letters will then be sent to you. One of these is for the boy who has chosen his vocation, and the other is for the boy who has not chosen his vocation. Deliver these letters personally to the boys. At each visit stimulate the desire for specializing and record items in your notebook.
- d. Keep clearly in mind the main outline of our work, namely:
  1. The necessity of Specializing.
  2. How to prepare for Specializing.
  3. Conditions leading to Success.
  4. How to choose a Vocation.
  5. The Vocations of today.
  6. Avocations of Men.

Prepare to take each step in this outline with the boy, either individually or collectively. Both ways may be used to advantage. In dealing with Item "4," so far as the application of the item to each boy is concerned, individual work only should be done when it comes to the point of applying the information concerning the individual boy to the formula for choosing a vocation.

It is likely that the General Board Committee will furnish you with further advice as to how to take these steps and the exact details of the ground to be covered.

- e. Explain our work and secure the active support and co-operation of
  1. Parents.
  2. Bishopric.
  3. Seventies and Elders.
  4. School Teachers.
- f. Use every available opportunity to deliver your message.
  1. Meetings.
    - a. Parents' Class.
    - b. Bishop's Meeting.
    - c. M. I. A.
    - d. Priesthood Meetings.
  2. In the home.
  3. On the street and in other places.

## B. Stake Vocational Supervisor

1. Get the Spirit of the Movement and keep it.
  - a. By spending a part of Sunday and at least one certain night every week at this work.
  - b. By following General Board Committee.
    1. Letters and Instructions.
    2. Articles and Publications.
    3. Y. M. M. I. A. Handbook.
  - c. By reading.
    1. Magazine articles.
    2. Best Vocational books. (See list, p. 37, Handbook.)
  - d. Learn also by experience.
    1. Direct contact with men and boys.
    2. See the Vocations in action, making a close study of the vocations that may be followed in your own localities.
    3. Use pencil and paper to record your thoughts and observations.



## "Safety First"

### Dangerous Practices about the Home, with Preventive Suggestions

BY CHARLES T. RICHARDSON, "FIRST AID TO INJURED," GARFIELD SMELTING CO.

After a very careful study and observance of many of the common practices and methods about the home, I have become thoroughly convinced that by exercising a little more care, and by being more cautious, a great many of the common household accidents can certainly be avoided.

The amount of pain and suffering which is brought into many homes through the carelessness, and momentary thoughtlessness, of some member of the family, is often very appalling, for in many instances it could have certainly been avoided and even prevented.

To Parents: If you resort to dangerous practices about your home, your children are very likely to do things in the same way, the younger children not realizing the danger; while your older children will do so because they have not been cautioned, or told of the danger. They are very apt to follow your methods. Therefore, it is of the utmost importance that parents teach their children the necessity of being careful to avoid dangerous practices about the home and its surroundings. Let parents do so by setting an example before their children in their own daily lives.

I wish to point out to you a few of the common household practices that are very dangerous, also to suggest a few appliances that are absolutely necessary about your home, to help you in the prevention of accidents.

While the large corporations are systematically studying the causes of accidents to their employees, and are doing all that lies within their power to prevent similar accidents in the future, by installing safety devices, protecting dangerous places, and by changing their operating methods wherever necessary to protect their employees from suffering and disability and often death, so can we also apply these same ideas in our daily work about the home. By so doing, we can keep happiness therein, and not have our happiness marred by painful accidents which may occur because of our neglect.

My work, as an emergency nurse and first aid to the injured, has convinced me that this "safety first" movement is just as necessary as having a first aid man about the works to give first

aid treatment to the men after they are injured. In conjunction with this work at one of the large ore smelting works in this state I have been called with the doctor to attend several household accidents. This has caused me to investigate more thoroughly, and to realize that these preventive measures are just as essential in the home as elsewhere.

Several months ago, I attended a very sad case with the doctor. A woman had been severely burned while attempting to pour kerosene into the stove to hasten a few coals that were still alight. Not wishing to take time to clean the grate and relay the kindling, coal, etc., she poured on the kerosene, with the disastrous result of an explosion which burned her clothes, hair, and the whole of her body, except the breast and back. This lady died in the hospital two days later, bringing great sorrow into her family.

How often this common yet dangerous household practice has brought sorrow and destruction into many homes in the past! Yet, think of how many people still resort to the dangers of thoughtlessly saturating kindling with kerosene and sometimes gasoline, before lighting the fire with a match. But what is yet worse, they will often pour the inflammable oil into the grates where there are live coals! Past results should be enough to convince any person of the dangers of this common practice. Do not wait until death, or a serious accident happens, before you discontinue this dangerous practice, but discontinue it at once, or some day it may be too late.

Matches are often left within reach of children, who love to strike them at every opportunity, often setting fire to their clothing, occasionally resulting in death, or the destruction of home,—sometimes both. Keep the matches out of their reach. They should be kept in a non-combustible container. Leave no matches lying around the house, for they may ignite, especially when placed near a stove or lamp, or, something may drop on them. They often ignite from the slightest friction when left where they can easily be moved about. Matches should not be carried loose in the pockets. Always use a metal match case. Great care must be exercised when putting your clothes in the wardrobe or closet in seeing that no matches are left in the pockets.

Do not go into dark rooms or closets with an unprotected light, nor by striking matches to see your way. Your closets are always dark, and stored with inflammable material which may ignite, much against your will. Preferably, use a small, electric flash-light, or an electric light extension, with ample cord length to give you access to all the dark corners. The globe should also be protected with a wire casing provided for this purpose, to prevent the globe from being placed on some highly inflammable



material or from getting knocked against any hard object which is likely to break it. All homes wherein there is electricity should be provided with such an extension light which may be fastened in any light socket about the house, and which will prevent many serious accidents and conflagrations. Never go into a clothes closet with a kerosene lamp in your hand. It is safer to have some one to hold the lamp for you. However, it is better to use an electric flash-light and be safe.

Another common practice often proving disastrous, is hanging clothes around the stove to dry, especially during the winter months. They will dry in a warm room, but keep them away from the stove. Of course, it will take longer for them to dry; but think how much safer it is. It may be the means of saving your home!

Again, let me warn you against the improper handling of kerosene and gasoline. Oftentimes a housewife will have a can of gasoline standing on the table while she is cleaning and pressing clothes. Keep the gasoline can away from the iron or a light, for the evaporation from the gasoline may ignite by the heat or flame, thus producing spontaneous combustion. Do not pour the gasoline into an unprotected container such as a cup, pan or saucer, as you may accidentally drop a match into it or ignite it in some way, especially when you have heat near it. Do not forget to keep it away from the stove or open flames while you are doing this work, for gaseous vapors are driven off which may ignite from excessive heat at any time, even though the flame does not come in contact with the container or its contents. You cannot be too careful at any time, in handling these inflammable oils. Then again, those who smoke should be careful where cigarette or pipe contents are thrown, for many fires have been caused by such carelessness.

House-cleaning time is not without its dangers. Is your home equipped with a substantial stepladder or stool for you to stand on while cleaning the walls, hanging pictures, putting up curtains, and adjusting the window shades, or while you are doing any other kind of similar work about the house?

Often housewives place boxes, or pile books and magazines on chairs, tables or stools, thus dangerously attempting to clean windows, or reach the top of the cupboard. Let your husband get you a good stepladder or bench to stand on instead. Above all never stand on a revolving piano stool nor even on the new stationary piano seat, for neither is that made to stand on.

Never stand on the back of a chair in reaching for anything. The chair may tip, or slip backwards with you. Worse, never place a board across the backs of two chairs to make a platform to stand on. However, that is very often done. Chairs make very dangerous trestles and should be eliminated for such purposes. How-

ever, you may use some chairs by standing on the seat, provided it be solid. Even that does not eliminate the possibility of injury, for smoothly-polished hardwood chairs are very slippery. Cane-bottom chairs may be somewhat worn and break with you. Do not attempt to stand on a chair on a polished hardwood floor.

During house-cleaning times, and even in the daily work about the home, unsafe makeshifts are too often resorted to for the lack of proper equipment to make your work safe. However, house-cleaning must be done, for "cleanliness is next to Godliness," but "Safety" will prolong your life and happiness, also help you to avoid unnecessary injury and suffering.

Window-cleaning has its dangers. People often stand on the window ledge and hold on with one hand while using the mop with the other hand. You cannot hang in that position very long. Your arm becomes tired. You may lose your balance and fall backwards. Even while cleaning windows outside, this hazardous practice is often resorted to. Another common custom is to reach out from the inside of the house, sitting on the window ledge, holding onto the casing on the outside of the window, with your feet hanging inside of the room. I know of a case where a lady lost her hold, falling backward to the ground from the front window of her home, striking the ground and breaking her neck.

These windows can be reached from the ground or the floor with a stepladder or a small bench. If the ground is somewhat uneven, it would be a good idea to have somebody steady the ladder for you. Use a mop with an extension handle to clean the outside of upstairs windows, or windows that cannot be safely reached without a ladder.

Small children should be kept outside of the kitchen during cooking hours, or even while you are washing dishes; and never allow your baby around you on wash days. If you are alone, how much better it is to get some young girl to mind your baby for you, for the safety of many children is often overlooked and even neglected, I dare not say intentionally, for no parent wishes to wilfully injure his child. Yet their safety is often thoughtlessly and carelessly overlooked in your not giving enough attention to the safety of your children or yourself, but with only the idea in your mind of getting certain work done.

However, small children are always a source of great anxiety, especially to the mother. They put a great many cares upon her shoulders, and it is very trying to the mother, while attempting to look after the babies, to do her work at the same time. In spite of what you may do for them, they will very often injure themselves, much against your will and careful arrangements. Therefore, it is necessary to be more than ever on the alert for their safety.

Children are constantly grasping at the mother's clothing,

while she is working; for this reason I have suggested that they be kept out of the kitchen and away from mother on wash days. Often you do not know that they are clinging to you, thus causing you to fall, or to spill hot water, or to upset the hot food which you may be carrying. Many children have been seriously burned from just such causes.

Stairways should be blocked so that you can rest assured that your small children will not climb the stairs, only to fall down them. Keep the cellar doors closed, and preferably locked. If you have cellar steps that are unprotected, you should protect them at once. Always bear in mind that stairways are very dangerous, if they are not kept in good condition. How often we see cellar doors and steps that are very much neglected, causing many of the grown people to fall and injure themselves.

Are your wells properly guarded? An open curb well is a death trap which should positively be eliminated and replaced with a suitable pump.

Are there any large or small creeks near your home that are unprotected?

All foot boards and logs are very dangerous things to cross a stream on. Discard these at once, replacing them with solid, substantial bridges or walks properly guarded with hand railings and toe-boards nailed on the side to prevent any one from falling into the stream if he should accidentally fall while crossing the bridge, even though it be over a small stream. How often people lay an old board or a log across streams as permanent crossings. They take many chances every time they do so. Many grown people, as well as the aged, crippled, and even small children, have fallen off such dangerous places and been drowned. Many people have fallen from bridges because there was no railing provided.

All porches not equipped with proper railings are dangerous. Children often play on the porches and may fall off. Grown people often fall from unguarded porches.

Again, therein comes the necessity of teaching your children safety ideas, and to be careful. Those same teachings will be instilled into the minds of many of the children, and remain with them throughout their lives, thus saving them from resorting to many of the dangerous practices later in life.

All drugs and medicines used in the home should be kept in a well-protected place provided for that purpose only, and kept locked safely, not left about the house or kept on shelves. All of these bottles and packages should be plainly labeled and properly directioned. Never rely on your memory as to what is in a bottle. If it is unlabeled, and should any doubt arise as to what it is, throw it away. If you wish to save the bottle, thoroughly cleanse and boil it in scalding water at least half an hour. Loose corks

from bottles should be immediately destroyed. Your children are very apt to get hold of these loose corks. Invariably they will put them in their mouths, and if one of these corks should happen to come from a bottle containing poison, very disastrous results may follow. Older people should never place corks in their mouths, for the reasons just mentioned.

Remember distinctly that you should never go to the medicine cabinet, or even administer medicine, in the dark; you may get the wrong bottle and take a poison by mistake! Always read the directions carefully before administering medicine, and be sure that you have the right bottle. You cannot be too careful in this respect. Carbolic acid is often taken by mistake for alcohol, and poisonous antiseptic tablets mistaken for common cathartic and headache tablets.

While visiting with a family, at one time, I happened to notice their two-year-old child coming out of the house with a bottle of poisonous bichloride of mercury antiseptic tablets in its hand. I immediately took the bottle away from the child, calling the father's attention to what the child had. The bottle was labeled poison, so that any grown person, in reading the label, would readily know it was dangerous, but the child, being too young, did not know. Therein comes the necessity of your safely locking all medicines away from the reach of children, which I explained to the parents of this particular child.

Parents should be very careful what they give the smaller children to play with. They are apt to swallow small articles, often choking to death. Never give a child your purse to play with without having previously removed all small coins.

The education of the public in general towards carefulness is very essential aid in the elimination of accidents both at home and in public places or conveyances. Too often many accidents are due to our improper methods, aided by our contributory negligence or thoughtlessness. Accidents are generally unforeseen, and often happen when least thought of, or expected, yet we may often avoid, and many times prevent, these needless accidents by necessary precautions.

I submit for your consideration accounts of various household accidents taken from the newspapers:

Garfield, Utah.—One year old babe left alone for few minutes one evening by father and mother. Pulled off table cover, upsetting the lamp. Babe and house destroyed by fire.

Garfield, Utah.—Woman left a bottle of carbolic acid on the table. A neighbor's child wandered in, drank the acid and died next day.

Salt Lake City, Utah.—Girl five years old was painfully injured by dropping an ax, with which she was playing, nearly severing one of her fingers. The child was taken to the hospital for treatment.

Twin Falls, Idaho.—Boy two and a half years old had a very narrow escape from death by hanging. While playing in a swing and twisting the ropes the child in some manner got the rope twisted about



his neck, strangling him. A physician was called and the boy was saved.

Salt Lake City, Utah.—Mother twenty-one years old was severely burned about the face, hands and body by an explosion of kerosene, while attempting to start a fire in a stove. Some live coals in the grate caused the explosion. She died in the hospital two days later.

Salt Lake City, Utah.—Girl three years old died from burns received by getting too near a cook stove. Her clothing caught fire, burning her so severely that she died five hours later.

Illinois.—A family was moving into a rented house. While attempting to move the piano with a lighted lamp on top, the lamp was tipped over, causing a fire in the room, destroying some of the furniture.

Salt Lake City, Utah.—A mother fell down an embankment in front of her home and died the next day from the injuries sustained.

Note: The lawn in front of the house extends to a concrete wall at the street. There was no fence nor railing provided.

Salt Lake City, Utah.—Mother aged 60 fell from the veranda of her home, sustaining a compound fracture of her right arm.

Note: There was no railing around the veranda.

Missouri.—A mother sent her five-year-old boy to get some kindling. The little fellow exceeded her instructions by placing the wood by the stove and starting the fire. He saturated the wood with gasoline. An explosion resulted when he applied the match. This sudden blaze would probably have been enough to have severely burned him, but in the meantime he had left the gasoline can remaining on the top of the stove. A terrific explosion followed. He was so severely burned that he died within a few hours, and the mother was painfully burned while attempting to rescue the child.

Eureka, Utah.—A fire which started in the bedroom of a home of one of the residents, through carelessness in the use of matches by their children, almost completely ruined their home and furniture.

The following statistical report from the state of Indiana for the year 1913 is very interesting, yet very appalling when noting the amount of needless and careless fires and accidents that are enumerated therein:

917	fires caused by sparks from chimneys and flues
562	" " " carelessness with matches
762	" " " defective flues and chimneys
496	" " " overheated stoves and furnaces
325	" " " spontaneous combustions (rubbish in basements and closets)
367	" " " improper handling of gasoline
194	" " " defective electric wiring
117	" " " smokers' carelessness
139	" " " kerosene lamp explosions
400	" " " bonfires, burning rubbish and gas jets placed too near wood.

Four hundred people were burned to death in Illinois during the year 1913. The majority of these fatalities was due to the grossest form of carelessness:

65	people	burned	to	death	by	careless	handling	of	kerosene	and	gasoline
55	"	"	"	"	"	"	clothes	igniting	from	bonfires	
40	"	"	"	"	"	"	starting	fires	with	kerosene	
40	"	"	"	"	"	"	playing	with	matches		
45	"	"	"	"	"	"	clothing	catching	fire	from	stoves and grates
9	"	"	"	"	"	"	from	carelessness	smoking	in	bed
5	"	"	"	"	"	"	stove	polish	explosions		
5	"	"	"	"	"	"	sparks	from	the	crackers	

GARFIELD, UTAH

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## Helping the Stranger

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As we travel through the city,  
 And through land that's strange and new,  
 We have learned to doubt the stranger,  
 Those we trust are very few;  
 And we wonder why we're greeted  
 With a half-suspecting smile,  
 Never thinking that within us  
 We are doubting all the while.  
 Stop and think wherein the fault lies,  
 Ere you censure those you meet;  
 When it's needed, help the stranger;  
 And as you greet him, he will greet.  
 Yet 'tis hard when we have trusted,  
 And been wronged by friends thought true,  
 To establish faith and justice  
 In someone we never knew.  
 Men are born with equal footing,  
 Judge not the many by the few;  
 Some have failed to get the training  
 That to all mankind is due.  
 Then, lift up the weak and fallen,  
 Help them see the better side.  
 They, perhaps, have found no friendship,  
 None in whom they could confide;  
 Oft we're far from friends and kindred,  
 And we feel that no one cares;  
 And 'tis then we need some friendship,  
 Just a smile may help the snares.  
 There's a Power can help us,  
 When the world has ceased to care;  
 Then, let us help the ones that need it,  
 And our paths will not seem bare.

CHOTEAU, OKLA.

EFFIE HASKINS

## The Lesson Taught by a Healing

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BY GEORGE F. RICHARDS, OF THE QUORUM OF TWELVE APOSTLES

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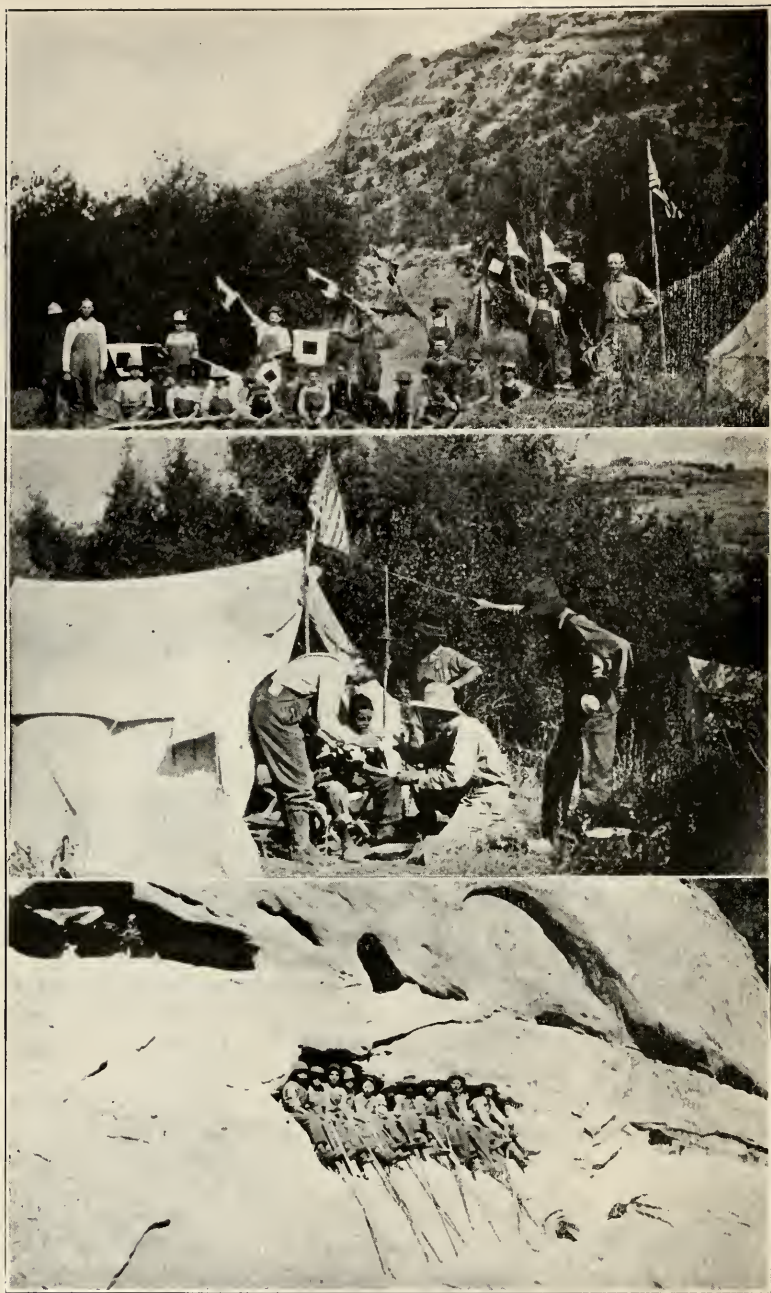
"But in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:35.

I relate the following experience to show that want of age is no bar to the obtaining of favor with the Lord and the exercise of the powers of the priesthood.

When I was fifteen years of age I was permitted to receive the ordination of an elder and my endowments in the Endowment House, in Salt Lake City. When I was seventeen, my mother had a very serious and extended sickness. One Sunday when she was groaning with pain, we invited the bishop and several other brethren to come to our home after the ward meeting, and they and members of our family present kneeled, prayer was offered, and then the ordinance was performed of anointing with oil and sealing the anointing and praying for my mother.

She had frequently been administered to before, and had received blessing therefrom, but on this occasion she seemed to get no relief, and in the midst of her distress and suffering, soon after the brethren had left us, she asked me to lay on hands and pray for her. In the midst of my tears for my mother's sufferings and the task of performing an administration such as I had never yet done, I retired to another room, and wept and prayed. When I had become composed, I returned to the sick room, and in a few humble, simple words I performed that sacred ordinance as best I knew how. I had the satisfaction of witnessing the power of the Lord therein, for my mother ceased her groaning, and received relief from her suffering while my hands were yet on her head.

I make humble acknowledgment of the mercy and goodness of the Lord, as shown forth on that occasion. I have always since felt that the fact that my mother did not get the relief we hoped for, from the administration of the bishop and other brethren, was not because there was anything wrong with any one of them, or that the Lord did not want to honor the priesthood in them; but the blessing was reserved to be given in answer to the prayer and administration of a boy, who had been honored to bear the priesthood, to teach that boy the lesson that that priesthood in the boy is just as sacred and potent as in the man, when that boy lives as he should, and exercises it in righteousness.



VERNAL M. I. A. SCOUTS

Top: signaling; center: rendering first aid to a scout who was hurt;  
bottom: their position in the face of the cliff in the cave.



## The M. I. A. Scouts of Vernal, Utah

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Under direction of Stake Deputy Scout Commissioner J. Vernon Smith, and Scout Masters Lyman Thompson and Zelf Calder, twenty-four registered scouts participated in a week's encampment in Brush Creek canyon, in August. Teams carried the equipment, but the boys "hiked" all the way. Every moment of the six days was occupied by scout activities—trailing, signaling, exploring, cliff scaling, swimming, stalking wild animals, athletic contests, etc. The boys responded readily to all regulations of camp discipline—reveille at 6 a. m., and taps at 9 p. m. Ten Tenderfoot scouts passed the required examination admitting them to Second Class standing, during the encampment. The daily good turn was not forgotten, and one of these included the repair of a bad wash-out of the county road. By means of staves and ropes, the boys climbed to a cave, fifty feet up the face of a cliff, and had their pictures taken. At sunrise, each day, the flag was raised and saluted. In the evening the boys gathered around the big campfire where stories and songs were enjoyed for an hour, and just before "turning in," they circled around the dying embers with bowed heads and joined in evening prayer.

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FIRST TROOP SMITHFIELD, UTAH, M. I. A. SCOUTS—SIGNALING

# How to Enjoy Life

BY DR. CHARLES L. OLSEN

There are many different views as to how and when one should give way to sense enjoyments, rather than to those springing from the faculties of the soul. And why the difference in views? Because of difference in minds. Some people are prone to consider any pleasure traceable to the senses as being sinful and essentially degrading. Such views must be left out of consideration.

All thoughtful people agree that it is both right and proper to "enjoy" life, to feast upon the beauties of creation as perceived through the natural senses. But how and when? This strenuous life of ours and the modern, exacting mode of living often preclude the very thought of relaxation more than is absolutely demanded by nature for regaining muscular strength and nervous tone. A great many of the toilers in this human hive never think of anything beyond such compensation. Yet they should; for of all men the toilers are in greatest need of recreation.

Many really intend spending, before they die, part of their time in recreation. But they sing, and they sing: "There is time enough for that," and so the self-promised enjoyment is postponed from time to time. Naturally, men differ as to the most opportune period for recreation. Some aim to "enjoy life," say when they are fifty years of age. Some parents look longingly forward to the time when their children shall have grown up, and fancy that they shall then have an opportunity to fully enjoy existence. Others, again, put the matter off until their conditions in general shall be more favorable—some time, when they shall be better off financially; when the farm is paid for, perhaps, or when all debts are liquidated, and the mortgages are lifted; when the youngest child has graduated from college; when an exceptionally hard ordeal is over, or an unpleasant experience is past. Under those conditions, one might just as well, now as later on, give up all hope of ever experiencing recreative pleasure, because diversions so long planned for are seldom realized. Untoward conditions—privation, sickness, accidents—are likely at any time to overtake us. The grains of sand in one's hour-glass may even run out much sooner than anticipated.

Right now, today, is the time to enjoy life, for tomorrow never comes. Parents, particularly, need this reminder. The youth of today need not be reminded, for they are certainly taking

their share of enjoyment—full measure, pressed down and running over. But you, father or mother, go visit that old sister of yours, whom you have not seen for so many years; and who is so anxiously waiting for you. Go and see her now before she dies, when you will be compelled to attend her funeral—for decency's sake. Perhaps you are waiting for your son to finish school, so that he can do the work at home, while you take a trip visiting the brother you played with fifty years ago. He is ageing every day; so are you,—you would better go now!

You over-worked mother, who so early this morning arose, and by this time has done the family washing. This you did while those almost grown-up daughters of yours were at school, or in "Gym," or taking their music lessons. Now that the horse is hitched up and your husband, or your thoughtful son Johnny, insists upon your taking a ride, don't say: "Oh, no; I have not the time for such a luxury; I must now start in and iron these clothes; they are already dry, you see. Then I must hurry and get supper, for when the girls come home they have so many lessons to get." Rather say: "Yes, thank you; you're right, I will; I have made up my mind to have some enjoyment, to take some little pleasure, every day of my life." Put your coat on, and tie a veil over your hat. Stop for no primping. Get in the buggy or auto and take the ride. View the beautiful landscape; enjoy the marvelous panorama of nature; fill your lungs with pure, life-giving oxygen; relax for once—loosen the tension.

Learn to appreciate and take advantage of your common opportunities. Few can afford the luxury of enjoyments bought with dollars and cents. Such enjoyment, anyway, is more imaginary than real. Mansions, servants in livery to bow and scrape, the costliest equipages, Mediterranean cruises, or circumnavigating the globe,—in short, any and all contrivances and inventions signally fail in their purpose, because a kind and impartial Father has so ordained it, that his children cannot obtain real enjoyment by such means.

The firmament above, with its countless orbs; the earth in all its splendor, with her teeming millions; the majestic mountains and their lofty peaks; the vast expanse of the mighty ocean, with its foaming billows and surging tide—all are, to be sure, grand beyond compare, and are inspiring in their nature. They bear mute—though not by any means silent—evidence of the unlimited power and indescribable greatness of the Majesty on high. But witnessing such unfathomable grandeur in nature may not constitute enjoyment to many mortals; for it may be far and away beyond their conceptions. It may be too grand for puny man. True enjoyment is found in appreciating as well the little things of life.

So, let us enjoy the small, every-day pleasures; for these are within the reach of all. We should train our mental faculties not only to understand and find pleasure in the grander objects of nature, but so that we can find enjoyment and relaxation from our daily grind in the more simple surroundings, like the scent of flowers; rolling on the lawn; sitting under the shady tree; gazing at the twinkling stars; in a walk, or a ride; a friendly call, or in visiting a neighbor, and in the innocent prattle, frolic, and play of children.

You wearied mother; don't say, "I shall be so glad when my child is grown up, for he gives me no end of work." Try rather to enjoy his simple ideas while he is young; rejoice in his tenderness, and strive to look for his lovable traits; be glad that you have him as a child. These remembrances will be a comfort to you when his childhood years are gone. Ah! the tender mother heart! How it is filled with love, and what real enjoyment the mother finds in gazing upon the little mite of humanity, her baby boy:

"My baby boy upon the pillow lies,  
Wonder forever old, forever new;  
And as I gaze, he opens wide his eyes,  
Like violets kissed by dew.

"They seek my face with love and rapture filled;  
That look of tenderness how well I know—  
The same his father wore, whose life death stilled  
Only a year ago.

"Ah! will his boy be like him when he grows  
To be a man, afar from home's caress?  
Will he be nobler, braver, when he knows  
His father's worthiness?

"His work is not begun; may he decide  
On one true Guide to lead him through life's days;  
Oh, may he stand the test when souls are tried,  
And follow virtue's ways.

"And yet I dread the hour when manhood calls:  
He will not be as now my little child,  
So guarded by his dear home's hallowed walls  
Where love and mother smiled.

"But now, while he is mine and only mine,  
I'll fold him closely in warm arms of love,  
And feel the joy the world, ere I resign,  
Can never rob me of."

And that is right: "feel the joy"—revel in the enjoyment of your little one, today; tomorrow may be too late.

Let us remember that fate has favored only few with wealth, and those who are thus favored tell us that the quiet, simple



pleasures within the reach of us all are the best. Therefore, let us appreciate the simple enjoyments we may find in our way. Let the rays of the sun warm our hearts and gladden our souls, and bring blessings to us and our surroundings.

You hard-working father and faithful provider, don't put off that long-since well-earned vacation. Don't wait until you have lived and struggled the required number of dreary, long winters to be reckoned ripe enough in years to have the honor of being "taken along" on an Old Folks' outing; don't wait, I say, for this excursion, until your years of manly intelligence are all passed, when, like a boy you sit down in the grass, laughing at your own childish jests, and allow yourself to be crowned like a court-fool with wreaths of flowers, and to be otherwise "decorated"—to the amusement of children and the merriment of the young and giddy.

Get some real, though innocent, enjoyment out of your life, now, while it means something to you, and is of some value, both to yourself and to those with whom you live. For surely [Ecc. 12], "The years draw nigh, when thou shalt say, I have no pleasure in them [one gets old], \* \* \* when the keepers of the house [the head of the household] shall tremble [with infirmity], and the strong men shall bow themselves [i. e., men, who used to be strong and straight shall be bent over with age], and the grinders cease because they are few [of the teeth, but few are left, and those few cease to 'grind,' or to masticate the food properly], and those that look out of the windows be darkened [vision,—'looking' through the orbits of the eyes as one would through windows,—grows dim]; \* \* \* also when they shall be afraid of that which is high, [one's agility is lacking—one dare not trust himself to take a high step], and fears shall be in the way [self-confidence is gone], \* \* and desire shall fail [one no longer cares for anything in particular]: because man goeth to his long home [he dies], and the mourners go about the streets" [i. e., the bereaved and others who attend the funeral, go "to their several places of abode"]].

And that is the end of earth life. See?

MURRAY, UTAH

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**Wireless telephone communication** across the continent was accomplished for the first time, September 29, when the human voice was successfully transmitted from the naval plant at Arlington, Virginia, to Mare Island, California, 2,500 miles away. Communication from New York to California and from New York to the Panama Canal was also established. "The problem of trans-oceanic communication has been solved; also the baffling problem—a perfect connection between the telephone wire and the wireless ether," making it possible eventually to connect every telephone with an air line for anywhere.

# Three Points in the War

BY DR. JOSEPH M. TANNER

## *The Drive to Constantinople*

The Germans have made two celebrated drives—the one to Paris, that was lost in the Battle of the Marne, the other on the eastern front, which drove the Russians out of Poland. Was the Russian drive a failure? In so far as it annexed territory, no; but in so far as it accomplished what the Germans had in mind, yes. They hoped to make their battles with the Russians decisive by the capture of the Russian army, if not the whole, in such a considerable part as to permanently weaken the forces of the Czar. Germany must get out of her present confines. That great military nation is somewhat like a caged lion. It has bent the bars and twisted them in a frightful manner, but will it escape? Its escape into France seemingly has been abandoned. The French army remains intact. Its attack on Russia is postponed, and it looks as if the postponement were indefinite.

The third great drive is in the direction of Constantinople. If Germany can cross the Balkan mountains, move down over the plains of Macedonia into Constantinople, it has only to cross the Bosphorus to reach the terminal of its great Asiatic highway, the Bagdad railroad. Thence it can transport troops across Asia Minor down the rivers Tigris and Euphrates to the very gates of India. It can further turn off at Damascus and use the Mecca railroad to get its troops near Egypt. This move is distinctly one against England, and the English will now be put upon their mettle. France has suffered a German drive; Russia has suffered a German drive. It is now England's turn.

While it is distinctly a drive for the most part against England, it is also a menace to Italy, even though in a lesser degree. One can hardly doubt that, as this movement menaces Great Britain, the empire will resort to conscription. England will need at least an additional million troops. One wonders if the new drive will really wake up England.

What is of more importance in this drive to Germany than its advantages of England, is the fact that it will open one of the richest colonial empires the world has ever known since the settlement of the early colonists in America. Asia Minor has in abundance all those natural resources of which Germany stands so

greatly in need. For Asia Minor, the Germans could well afford to surrender every advantage that they have gained elsewhere, and once their armies are settled in that region, German protectorate over the country will be permanent, and its exploitation of Asia Minor will begin in full force.

### *The Greek Attitude*

That the Greek people by a large majority favor the Allies in the present war, their vote at a recent election in that country conclusively proves. Venezuelos, so strongly in favor of the Allies, when compelled to resign by the attitude of King Constantine, was returned to power when he appealed to the country, by a very substantial majority, and people are now wondering why Greece stands aloof,—why Venezuelos has been compelled again to resign his position, and why his majority in the Greek parliament is not so large as when he first returned to power.

During the second Balkan war Greece entered into an alliance with Serbia, as against Bulgaria, and is under treaty obligations to join Serbia in case Bulgaria attacks that country. But a new condition has arisen. Bulgaria is a secondary consideration. Germany and Austria are the paramount interests involved. That change of phase, however, though used as an explanation by many Greeks, does not change the determination of the war party in that country to support Serbia if Bulgaria throws her armies in favor of the Germans. A few deputies may have left Venezuelos by that interpretation of their treaty. That, however, which has done most to weaken Venezuelos in the Greek parliament has been his advocacy to the king of certain concessions of territory in Macedonia to the Bulgars, and he is even willing to go so far as to surrender the ports of Kavala, on the Aegean sea to the Bulgars. There is a radical element that heretofore has supported Venezuelos that has emphatically declared that it would not yield to the concession of a single foot of land to the Bulgarian government. Such concessions, however, were not merely asked for by the Bulgars, but the entente powers have asked Greece to make them, and in return have promised, in case of their victory, to give Greece the southeastern part of Asia Minor, a strip of country containing about a million Greeks. (Statistics in the Turkish empire are made up of estimates called guesses.) The change in the Greek parliament in its attitude toward Venezuelos, by a long way the ablest man in Greece, does not mean that the Greeks themselves are not still in favor of the Allies. The king is on the side of the Germans. He is influenced largely by one of the shrewdest women in Europe, Queen Sophia, the sister of Emperor William. The Greeks may take time for another election. If the situation becomes serious before there is time for another election, one of

two things will happen—the king will yield, or there will be a revolution.

### *The Germans Far-Seeing*

When the governments of the Balkan countries were organized, the Germans manifested an ardent desire, if not determination, to put German princes on the thrones. The Balkan nations had formed in a large measure constitutional monarchies based upon the patterns of England and France. England, with its constitutional monarchy, really did not have much apprehension about the power of the king. England believed that the will of the people would prevail. Circumstances have demonstrated England's mistake. The people of Bulgaria today are at heart altogether in favor of Russia and England, and it is believed that they would bring a revolution before they would fight against their old-time friends. King Ferdinand himself a German, and the military leaders pro-German, notwithstanding the fact that they are in the minority, are, after all, guiding the affairs of state in Bulgaria. If they can carry on a war on the side of the Germans, without a revolution, there can be little doubt which way the Bulgars will go. Will they risk a revolution?—that is the question.

The king and the prime minister Radosslavoff are wealthy men. The king, it is said, is a millionaire, and has his wealth invested in Austria, chiefly. He has been threatened with confiscation of his wealth if he joins the Allies, or does anything unfriendly to the Germans. His prime minister is in a similar condition.

German influence, in a lesser degree, in the royal family is now shown in Roumania, and in Greece. No doubt, after this, the allied powers when it becomes necessary to make kings, and to establish royal houses, will see to it that the Germans do not get a monopoly of royalty—they minimize efficiency in case of war.

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**Much fruit went to waste in Utah** and other states, this fall, because the expense of marketing amounted to more than the fruit was worth. An exchange says that a single pile of peaches grown in Guthrie, Oklahoma, contained four thousand bushels, and was left to rot. Oklahoma grew three thousand carloads of peaches this year. Millions of dollars' worth of fruit has perished on the farms of this country, and yet it is said that peaches in New York sold all summer and fall for from two to five cents a piece. Even in Salt Lake, on Market Row, peaches sold from two to five cents a pound while hundreds of bushels were rotting in orchards only a few miles away. There is something radically wrong in the distribution of farm products. Acres of fruit trees are being torn up in Utah owing to the discouragement of the farmers in finding markets for the fruit.



## Editors' Table

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### General View of Church Conditions\*

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BY PRESIDENT JOSEPH F. SMITH

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#### *Blessings Enjoyed by the Saints*

I am delighted and most thankful for the privilege I enjoy of being with you to attend our 86th semi-annual general conference of the Church. I am thankful, also, to see the very large number of our brethren and sisters who are assembled here this morning, and I sincerely hope that throughout our conference sessions the Spirit of the Lord may pervade our meetings and influence those who shall speak to us; and bless everything that may be done for the upbuilding of Zion and for the continuance of the work of the Lord.

I feel today, as I have always felt at the opening of our conferences, that the Church was never in a better condition spiritually or temporally, since its organization, than it is today. I believe that the people have never been more united nor come nearer seeing eye to eye on doctrine and policy and principle than they now do. I cannot recall the time when the Church, or the members of the Church, were more prosperous temporally than they are now. The earth has been blessed of the Lord. It has been made fruitful to those who have toiled upon it and tilled it; the people have reaped a bounteous harvest this season, the elements have been propitious, and all things seem to have conduced to the well-being, happiness and prosperity of the people throughout the length and breadth of the land. There is no great reason for wonderment that under these circumstances the adversary is active on the other side, and that his satanic majesty is still alive; he is not dead, nor is he conquered, but to a very large extent his power is curtailed. He cannot now inflict upon us the trouble and injury that he once did; neither can the agencies do so whom he employs in the work of opposition to the truth. I believe that from year to year this increase in the power of truth, and decrease in the power of evil, will grow in greater proportion, both as to the prosperity and happiness of the people of God, and also as to the curtailment of the power of their enemies, until the power

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\*Opening remarks at the Semi-Annual Conference of the Church, October 3, 1915.

of God shall prevail throughout the land; and the power of the adversary will wane, and truth will triumph and righteousness will reign.

I feel very thankful for the general good health that prevails throughout the land, among all the people. It is true the great reaper, Death, has gathered some of the aged, the weak and infirm from among us, but our number has continued to increase from month to month and from year to year. I pray that the blessings of the Lord may abundantly rest upon his people, and upon all the people of our land. We live in the midst of our great country, and our interests continue unabated in the welfare and prosperity of all the people of our land, from ocean to ocean, and from the north to the south; not only toward our own people but our desire and our prayers are that all the people of the earth may be blessed of God, that they may so conform to his will and so unite themselves together in good works and upright purposes that they may be worthy of his favor and blessing.

We earnestly plead and hope and pray that the spirit of peace may come upon the warring nations of the earth, that they may cease their strife one against another and learn the peaceable things of the kingdom of God. We would that it were possible for our elders and messengers of truth to penetrate every land and nation upon the earth, and carry to them the olive branch of peace, the principles of life, and the opening of the door of salvation to all the inhabitants of the world.

### *Growth of the Church*

I have a few items to be mentioned at this meeting and I will read them:

Since our last conference we have organized four new stakes. Curlew, North Davis, Portneuf and Raft River, are the names which have been given to these four newly organized stakes of Zion. Of course, these new organizations are off-shoots of older organized stakes. The people are increasing, spreading out, and settling upon the land. Therefore, it becomes necessary, to insure the proper teaching and organization of our young as well as the old, that new stakes should be organized to give opportunity for the people to enjoy the benefits and privileges of Church organization.

There have been organized twelve new wards, and five branches not connected with any wards. We have a number of branch organizations which are a part of wards, and are looked after and presided over by the bishops of the wards, a presiding elder being appointed over the branch; but in this mention they are independent branches, and are rapidly growing into sufficient numbers and strength soon to be organized into wards.

There are now seventy-two organized stakes of Zion with 764 wards and thirty-eight branches, which are not connected with any ward, making a total of 803 wards and branches.

During the past six months there have been changes made in the presidency of the Tahitian Mission, Ernest C. Rossiter succeeding Franklin J. Fullmer; and in the Japan Mission, Joseph H. Stimpson succeeding Heber Grant Ivins.

During the current year eighty wards have been assisted in erecting ward meetinghouses, amusement halls, or to pay for indebtedness incurred on such buildings already erected; and we are continually receiving applications for assistance in the erection of new meetinghouses in the newly organized wards. We are continually contributing, out of the funds of the tithing so far as we have it at our command, to fill the promises that we have made to the various wards of the Church who are erecting their houses. We give to them from month to month, or from time to time, as they demand, and as they raise their proportion, that which we have promised to them. We have a large amount on our records which has been promised, and which is gradually being drawn upon.

### *Church Schools and Education*

I am happy to say, so far as the records show, that the tithing funds of the Church have been a little over the average of 1914. So far throughout this year (1915), the tithing funds have been a little in advance of those of the previous year. This is certainly very necessary, as the work is growing, the demands upon the Church are increasing, our schools are enlarging, and needing more and more assistance; we have already appropriated a very large sum of the yearly tithing to maintain our various Church schools. These schools need no praise from me on this occasion. Those who are associated with them or live within the stakes where they are conducted have come to realize what a great benefit they are to the youth of Zion, and we hope that they will continue to be conducted in the spirit of the gospel of Jesus Christ. The object, I may say almost the only purpose, for the maintenance of Church schools is that true religion and undefiled before God the Father, may be inculcated in the minds and hearts of our children while they are getting an education, to enable the heart, the soul and the spirit of our children to develop with proper teaching, in connection with the secular training that they receive in schools.

I hope that I may be pardoned for giving expression to my real conviction with reference to the question of education in the State of Utah. The government of the State has provided for the common schools up to the eighth grade, and meets the general

expenses of these schools. The treasury of this state has provided for one of the best universities that can be found in any state in the Union; thoroughly equipped for the highest education in the land. The State Legislature has also provided, out of the State treasury, for an agricultural college, a most worthy and efficient institution of instruction and training for the youth of the people of the state. In addition to these, we are having forced upon the people high schools throughout every part of the land. I believe that we are running education mad. I believe that we are taxing the people more for education than they should be taxed. This is my sentiment. And especially is it my sentiment when the fact is known that all these burdens are placed upon the tax payers of the state to teach the learning or education of this world. God is not in it. Religion is excluded from it. The Bible is excluded from it. And those who desire to have their children receive the advantages of moral and religious education are excluded from all these state organizations, and if we will have our children properly taught in principles of righteousness, morality and religion, we have to establish Church schools or institutions of education of our own, and thus the burdens of taxation are increased upon the people. We have to do it in order that our children may have the advantages of moral training in their youth. I know that I shall be criticized by professional "lovers of education," for expressing my idea in relation to this matter.

### *Care of the Worthy Poor*

We are striving to the best of our ability to provide for the poor; that is, for God's poor. You know there are several kinds of poor, and we want to provide out of the funds of the tithing and of the offerings of the Saints as far as we possibly can, for the honest and the worthy poor, and not for the drunken poor or for those who bring poverty, and distress upon themselves by "riotous living," extravagance, folly and sin. They should be put to work by some means or power, and kept at work until they learn to abstain from that which is vicious, and they will observe and do that which is essential to life and to the well-being of mankind. I am not prepared to give you exact figures with reference to our fast offering fund, but it would be safe to say in view of past references to this matter, that if the Latter-day Saints would carefully, (I will not say honestly, because I do not believe they intend to be dishonest about it,) and thoughtfully observe the rule or law of fasting one day in each month, and give for the benefit of the poor just what it would cost them to maintain themselves and their families with food on that one day, we would have sufficient funds in the Church to feed all our poor without taking a dollar of tithing to do it. When it comes to the fact that the fast



offering represents perhaps about three or four cents per head per year, it does not figure out to be a very inexhaustive fund, and does not, of course, meet the necessities of the really worthy poor.

### *Teaching in the Home*

I am glad to say that the policy to do ward teaching that has been urged upon the bishops and upon the bishops' counselors, and teachers is being carried out to a greater extent than heretofore. It is advised that the bishops and their counselors themselves, by the aid of the teachers called to their assistance in their wards, shall visit every family within their ward, advise with them, and look after their temporal and their spiritual well-being. Not long ago I happened to be at the home of one of my children when the teachers came in. We called the family together and submitted ourselves to the duties of the teachers. The head teacher began by saying that he had been sent there by the bishop of the ward to inquire into the condition of the members of the family. He was instructed to inquire of them if they held family prayer, morning and evening, if they asked the blessing upon their food, at each meal. He was required by the bishop to inquire as to whether they kept the word of wisdom, as to whether they attended to their Sabbath meetings and honored the Sabbath day, as to whether those who were of age to attend the various other organizations of the Church, such as the Relief Society, the Young Men's and Young Ladies' Mutual Improvement Associations, the Sunday Schools, the Primary Associations, and the Religion Class, did so, and if they sustained in their hearts their bishop and his counselors and were united in feeling and sentiment with them, and if they were in harmony in their feelings and sentiment with the presidency of their stake. And as to whether they sustained, by their faith and prayers, the presiding authorities of the Church, the Presidency of the Church and the Twelve Apostles, the Patriarch, the Presidents of Seventies, and the Presiding Bishopric. If they could pray for them in faith and in good feeling, and were in harmony with them. If they believed and observed the law of tithing, and were at peace with their neighbors, etc. Then he asked that the head of the family should arise and open his heart to the teachers and tell them just what he had to say in relation to all these inquiries and requirements that were made of the teacher by the bishop. I admired it. I thought it was just the right thing to do, and I approved of it, and so pronounced my approval of the thoroughness, the simplicity, and the honesty of the teacher to inquire into all these things. I was very happy indeed, to see and hear the young man of the house get up and say that the family were endeavoring, to the best of their ability and knowledge, to comply with every requirement that was made of

them as members of the Church in that ward, as required by the bishop. Then I took the liberty to say to the teachers that I was pleased with their mission and with the performance of their duty, and to assure them that from the training and instruction that my children had had from their birth up, I felt quite sure that they would be found, wherever they were, complying with all the requirements that were there made. Namely: the keeping of the word of wisdom, eschewing the use of intoxicating drinks, the use of tobacco, of strong and hot drinks, etc. The word of wisdom comprises all these things. Do you have your prayers? Do you remember God, the giver of all the good you get and have in the world? Do you acknowledge his hand in all things, and do you render the gratitude and thankfulness of your souls to the Giver of every good and perfect gift? These are the questions that we should put to the inhabitants and the home-makers in Zion, to the family organizations in the Church. Is the husband and the father conducting himself in such a way as to be worthy of the affection and confidence of his whole family? Is his conduct and his dealings with them such as will secure to him their unstinted love and approval, Are the father and the mother living peacefully together, without strife or contention? Do the children live harmoniously and peacefully together in their homes, and are they taught to be peaceful and gentle with their neighbors' children? All these things should be taught by the teachers in the various wards, and by the bishops, visiting every house as far as possible, confirming the labors of the teachers in this work of love for the benefit of the inhabitants of Zion.

My brethren and sisters, these are some of the little things, perhaps. Some people would consider them trivial and of no importance, but I say there isn't anything that I know of in a man's life that is more essential to his happiness, and to the happiness of those with whom he is associated, than these little amenities by which he shows his love and respect for others and he is respected and loved, and his presence is cherished, by those with whom he associates. The father comes home, and the children are glad to see him; the mother welcomes him with all the affection of the true wife and mother, for he is good and true, he does all in his power to provide a home for them, to make them comfortable and to add to their happiness and well being, also to provide for their education and their proper training and instruction. The whole family is united, and the children grow up to honor their parents and say: "My father and mother were honest. They set me the example of their lives. They taught me what was good, and they practiced it. They set the example to me, as well as taught me the precept of the gospel of Jesus Christ, and I love them for it. I will always love them for it." When they shall go beyond, the children will carry with them forever a blessing

for their parents. But the man who is rough, harsh, unkind and thoughtless, the man who spends his time away from his home and his children, when he should be with them, or who is absent for pleasures of his own, or for associations that are not congenial to the family, what influence for good can he have with his children? Will they not follow in his footsteps? Will they not emulate his example? Will they not grow up to be even less observant of that which is required by the Lord of his children than the parents were, because of the example set before them?

### *Personal Duty and Power of Presidency*

Now, my brethren and sisters, my business, my duty, is to preach the gospel of Jesus Christ and him crucified and risen from the dead and sitting enthroned in power, glory and majesty on the right hand of his Father, our God. That is my business and my duty, and I love to do that more than anything else in the world. I would deplore and dread the thought that I am neglecting my duty towards those whom I love more than my own life. I can't afford it. I must do the best I can, the best I know how, for those whom God has entrusted to my care. I must also do my duty toward the people of God to whom he has willed that I should be a humble minister and teacher of the gospel. It is my duty to set an example, to plead with the people to live their religion. I ought to pay my fast offering regularly, right along, as I pay my tithing; when the end of the month comes I go and pay my tithing. Why? So that I won't neglect it nor forget it, and that is one of the things that the good teacher taught us the other evening at our home—the payment of tithing. Are we honest with the Lord? Do we remember him with the first fruits of our increase? If I were as punctual in observing my fast, and as careful to do all I should do for it, and a little more than would be really required of me, as I try to be in paying my tithing, I believe I would feel better over it, but sometimes I am a hundred, or a thousand miles away from my ward on the fast day, and then I can't quite do it; but the family at home can attend to their part of the duty when I am away. It is my duty as the head of my family to set the example before all the members of my household.

I have the right to bless. I hold the keys of the Melchizedek Priesthood and of the office and power of patriarch. It is my right to bless; for all the keys and authority and power pertaining to the government of the Church and to the Melchizedek and Aaronic Priesthood are centered in the presiding officers of the Church. There is no business, nor office, within the Church that the President of the Church may not fill, and may not do, if it is necessary, or if it is required of him to do it. He holds the office of patriarch; he holds the office of high priest and of apostle, of

seventy, of elder, of bishop, and of priest, teacher and deacon in the Church; all these belong to the presidency of the Church of Jesus Christ of Latter-day Saints, and they can officiate in any and in all of these callings when occasion requires.

God bless you. May peace abide and abound in Israel, from the north to the south, and from the east to the west; and may the favor and mercy of God be extended unto all the nations of the world to their restoration to peace and unity and good will, I humbly pray in the name of Jesus Christ.

### *Why a Temple was Built in Canada*

I am reminded of one or two other items that I intended to mention. As you all know, we have been authorized and have undertaken, to build a temple in Alberta, Canada, and we have already expended very large sums of money upon that building. It is in course of erection and is progressing rapidly. The corner stone was laid only a week or so ago. The walls are being put up and it is nearing or will be nearing, soon, its completion, and readiness for the ordinances of the house of God. We took it there—why? Perhaps just one instance that was brought to our minds yesterday, or the day before, may illustrate. A young man, who has filled a good mission and returned home, living away off in the northern part of British Columbia, still clinging to the faith and wearing the harness of his ministry, doing all that he can for the benefit of mankind, desires to get married and to be married right. He lives hundreds and hundreds of miles away from a temple; he has been on a mission for years and has exhausted all his means, he returns home almost penniless, and has found some good girl who is willing to enter life with him on the ground floor, and he says to us: "What can I do? I want to begin a home for myself, it is according to the law of nature and of God, but I haven't the means to go to the temple. Will it be right for me to be married here, and then when I get the means sufficient to go to a temple, go and be sealed for time and for all eternity?"

Well, what can you do under circumstances of that kind? All we could do was to say to him: "Go to the nearest bishop or elder of the Church that you can find, and with our permission and approval ask him to unite you in marriage for time, and as soon as you are able to reach a temple, where you can go to the altar and be united by the power of God, and not of man, for time and for all eternity, go and get your union sealed by the power of God that will unite you for eternity as well as for time, and will bring your children unto you under the bond of the new and everlasting covenant, as heirs of God and joint heirs with Jesus Christ." What else could we say to him? Nothing else,



so we said it; but by and by we will have a temple up there, and those who are in these circumstances will not be compelled to waste all their substance in travel to come to a temple here. We were in hopes, not many years ago, of being able to build another temple near the borders of the United States, in Mexico; but that nation's unfortunate people, oppressed by rulers ambitious for power at the cost of the lives of their fellowmen, have driven out or expelled practically our people from their land.

*A New Temple Authorized to be Built in Hawaii*

Now, away off in the Pacific Ocean are various groups of islands, from the Sandwich Islands down to Tahiti, Samoa, Tonga, and New Zealand. On them are thousands of good people, dark-skinned but of the blood of Israel. When you carry the gospel to them they receive it with open hearts. They need the same privileges that we do, and that we enjoy, but these are out of their power. They are poor, and they can't gather means to come up here to be endowed, and sealed for time and eternity, for their living and their dead, and to be baptized for their dead. What shall we do with them? Heretofore, we have suffered the conditions that exist there, and have adopted the best measures that we knew how, always looking to the better and fuller requirements of the Gospel of Jesus Christ.

Now, I say to my brethren and sisters this morning that we have come to the conclusion that it would be a good thing to build a temple that shall be dedicated to the ordinances of the house of God, down upon one of the Sandwich Islands, so that the good people of those islands may reach the blessing of the House of God within their own borders, and that the people from New Zealand, if they do not become strong enough to require a house to be built there also, by and by, can come to Laie, where they can get their blessings and return home and live in peace, having fulfilled all the requirements of the gospel the same as we have the privilege of doing here.

It is moved that we build a temple at Laie Oahu, Territory of Hawaii. All who are in favor of it, will please manifest it by raising the right hand. [All hands raised.] Contrary minded by the same sign. I do not see a contrary vote.

I want you to understand that the Hawaiian mission, and the good Latter-day Saints of that mission, with what help the Church can give, will be able to build their temple. They are a tithe-paying people, and the plantation is in a condition to help us. We have a gathering place there where we bring the people together, and teach them the best we can, in schools and under the various auxiliary organizations of the Church. I tell you that we (Brother Smoot, Bishop Nibley and I) witnessed there some

of the most perfect and thorough Sunday School work on the part of the children of the Latter-day Saints that we had ever seen. God bless you. Amen.

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### “History of the Mormon Church”

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Few people realize what difficulties are encountered by writers of history, and still fewer, what hours, days, months and years of patient labor are required to ferret out the essential items for record. Only those who have had such work to do can thoroughly realize what it is to gather the scattered material, formulate it, weigh it, and make it available for historical use. A work has just been completed by Elder B. H. Roberts, assistant historian of the Church, which is a most distinguished achievement of this class. Some years ago, July, 1909, the first chapter of *The History of the Mormon Church* appeared in the *Americana*, published in New York by the Historical Society, David I. Nelke, president. Each succeeding number of the *Americana*, up to June, 1915, which number has just come to hand, seventy-two in all, has contained a division of the great work. The large, printed pages number 2,745, with about 500 words to the page, making an average of about forty pages to the number, a total of about 1,300,000 words during the six years.

Aside from the text, the history is richly annotated, there being over four thousand references and notes. Every important statement is sustained by a citation, or a reference to the original source of information. In fact, it may be truthfully said that all important historical facts may be found in the original sources by following the references in this history. It may readily be conceived, therefore, that this great historical contribution to our Church literature represents not only a valuable work, but enormous toil and long sustained effort on the part of the author. When we remember, in addition, that Elder Roberts has edited and published, in the meantime, two volumes of a six-volume series under the title *The History of the Church*, composed of a journal history of Joseph Smith the prophet, from the inception of the great Latter-day work to his martyrdom in Carthage, Illinois, in 1844, the excessive tension under which he has labored may to some extent be imagined. Within the same period, too, the author has published the second volume of *Defense of the Faith and the Saints*, which was printed in 1912, and is a book of 550 pages. In addition, also, in 1910-11-12, he wrote three year-books for the Seventies, being a heavy study course in theology; and besides numerous spirited articles and published discourses.

*The History of the Mormon Church* without doubt repre-

sents Elder Roberts' greatest literary achievement. This may be truly said, notwithstanding there is no dissertation in our religious writings which in any way equals, in conception of thought and originality of argument, his treatise upon the Book of Mormon.

In *The History of the Mormon Church* every subject has received conscientious treatment and thorough consideration and analysis. When we consider in addition that the history has been carried through nearly three thousand pages of a series that will make six volumes, the undertaking may well be considered a marvel of achievement as well as a valuable contribution to Church literature.

During the publication, in the *Americana*, the *Deseret News* occasionally noted the progress of the work, and alluded frequently to the quality of fairness in the text and the breadth of treatment of the subject by the author. Here is a quotation from an editorial January 2, 1915:

"The honest historian may not properly omit incidents which his readers and himself may feel would be better forgotten—it is his duty to record that which transpires, not merely that which pleases his fancy or subserves his purposes. That Mr. Roberts accepts this conception has been many times demonstrated in the course of this history; and his censure like his praise, is bestowed with such bold impartiality that the unprejudiced reader is forced to applaud him for his desire to be fair. His work will therefore go far toward correcting misapprehensions which many authors seem desirous to perpetuate."

On the 15th of March the *News* again commented on a period of the history of the Church covering chapters 111 to 114, in which it was stated:

"Elder Roberts has spared no pains in delving deeply into all reliable sources of information, and his conclusions are set down with vigor and yet with fairness. The farther he carries his narrative the more is the reader impressed with his fitness for the task he has undertaken. His work reflects great credit upon him; it is a most valuable contribution to the history of the Great West."

On the 7th of August, this year, in reviewing chapters 116 to 120, inclusive, the *News* stated, regarding the period covered by those chapters and relating to the time often referred to as "the raid:"

"It is not a pleasant epoch to contemplate, and not an easy one to describe, but its significance and consequences are so far-reaching that it deserves full explanation and perpetuation on the printed page. Elder Roberts has performed the task with excellent fidelity, his sense of fairness impelling him to seek information from all sources, whether friendly or hostile, and the result being that in his conclusions he has nothing extenuated nor aught set down in malice. Copious footnotes and references give the authorities from which the main narrative has been compiled and derived; and these are so exhaustive that the 'History' will itself be considered an authority for all time to come."

On the whole, the work shows careful consideration of the text in every page. It is quite profusely illustrated with fine steel engravings of prominent characters and places notable in the Church and made prominent in the historical narrative. It is understood that these illustrations alone have cost about \$21,000.

The manner in which the history came to be published by the American Historical Society is very interesting. In 1898 one Theodore Schroeder wrote an article on the origin of the Book of Mormon for the *Historical Magazine* the predecessor of *Americanica*, which appeared in four issues of that publication. These articles were reproduced in the *Salt Lake Tribune*. Elder B. H. Roberts asked the privilege of answering Mr. Schroeder who, by-the-by, supported the Spaulding origin of the Book of Mormon. The editor of the *Tribune*, who at that time was Colonel Nelson, thereupon referred him to the *Historical Magazine*, suggesting that its publishers would perhaps be pleased to accept a paper in answer to Mr. Schroeder. Elder Roberts took the matter up with the president of the Historical Society, Mr. Nelke, who gave a guarded answer that they would publish an article in reply to Mr. Schroeder, in the event of its being of sufficient polemical value, and up to the standard of the magazine in literary quality. This is exactly where Elder Roberts came to the front and answered the requirement. The article was written and published in four issues of the *Historical Magazine*. It was then that the publishers stated to the author that they would be willing to publish a history of the Church in detail if Elder Roberts would prepare it. They were informed that such a history of the "Mormon" Church would perhaps be a larger undertaking than they were aware of. In answer the publishers replied that they were willing to undertake the work, and that they would either enlarge their magazine or would change it from a monthly magazine to a bi-monthly to make room for the undertaking. Under these arrangements the publication of *The History of the Mormon Church* was begun, but its length has largely exceeded the expectations of both the author and the publishers. Mr. Nelke, let it be said to his credit, has persistently shown commendable zeal for the work, notwithstanding objections were raised against the publication on the part of some of the members of the Historical Society and others in high educational places.

It is expected that the history will in time be published in book form. It will make a set of about six volumes of between 500 and 600 pages to the volume. The author is at present engaged in thoroughly revising the work, and checking it up with a view to publication in book form. While the annals of our history, as a Church, are well recorded in detail, they are widely scattered in papers, records, documents and manuscripts, and one may well



imagine, therefore, the toil and patience necessary to hunt out the facts from these original sources, condense them, and place them in form suitable for the reading public. The author is congratulated upon having achieved this purpose.

The history closes with these significant sentences:

"The controversies of the Church of the Latter-day Saints, then, that have relationship to this first great period of the Church's existence—the period in which the dominant note has been a struggle for existence—are ended. The victory is won for the Church. The prophecy of Joseph Smith that the Saints would survive the period of their persecutions, and that there were men then listening to his words who would live to see the Saints become a mighty people in the midst of the Rocky Mountains—is now an accomplished fact.

"It remains for the Church of the Latter-day Saints to enter upon the second period of her development with perfect confidence that her existence is assured; and that henceforth she has the two great things of her high mission to accomplish, viz., (1) to teach the truths which God has committed to her by a reopening of the heavens and a renewal of revelations to an established Church, to an organized priesthood, thence to be proclaimed to every nation and kindred and tongue and people; and (2) to perfect the lives of those who shall accept the truths so revealed to her, and thus assist in preparing men and the world for the personal coming and reign of the Christ on the earth.

"He which testified these things [The Christ] saith. 'Surely I come quickly.'

"And we who write them respond in our heart—

"'Even so, come, Lord Jesus!'"

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### Thoughts in Brief

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"The basis of all human pursuit is character, a lack of character means loss and peril and death."—*Colliers*.

In the probation room of the county court house at Santa Ana, Orange county, California, there is a sign which reads: "Blessed is the boy with a strict boss, and a hard task, for he shall learn many things that are kept from the fellow with a soft snap."

Writers for publication may well take to heart the statement of a wise and busy Englishman, Walter Bagehot, who is said to have once stated in eleven words what is meant by the whole craft of letters. He said: "The secret of style is to write like a human being."

Owing to the world-wide fame and achievements of Luther Burbank, his opinion on the use of stimulants is worth while. It is a complete vindication of the Word of Wisdom. We quote what he says, as it has come to the ERA in a number of exchanges:

"I never use tobacco and alcohol in any form, and rarely coffee

or tea. I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

"To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work 'puttering,' and have to give it up owing to an inability to concentrate their nerve force. Even men who smoke one cigar a day cannot be trusted with some of my most delicate work.

"Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction.

"Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens, and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."

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## Messages from the Missions

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### The Priesthood in Halifax Branch

Elder Earl S. Harper, Halifax, England, sends this photo of thirteen out of the sixteen local brethren holding the priesthood in that branch of the Leeds conference. Three others are on duty for their king and country. "The photo was taken just before Brother Scofield, sitting in the center, the oldest member of the priesthood, emigrated



to Zion with his family. Elder John J. Haslam, of Wellsville, Utah, is at the right, and Elder Earl S. Harper, Smithfield, is at Brother Scofield's left. There is a branch of eighty-two members and about twenty investigators, in Halifax. We feel to let the photo speak for the activity of the Halifax branch."

### Wood Work in the Maori College



Elder R. C. Allred of the Maori Agricultural College, New Zealand, sent the enclosed photograph of Tauaiti Royal, and a chair of his own workmanship, which demonstrates the excellent work being done at that college. "The chair was donated by the school to the war fund and sold at auction in Hastings, by the war fund committee, for eighteen pounds, or \$86.40. The purchaser was Takar Ihaia. The native students of the school are doing exceptionally well in their work this year."

### A Visit to Society Islands.

Elder J. Ervin Pearson, branch president of Takaroa, Society Islands, July 30: "Ernest C. Rossiter, the new president of the Tahitian mission, made his first visit to the Society Islands, leaving headquarters at Papeete, July 10. Arriving at Apataki, some two hundred miles out of Papeete, he met several of the Saints from Takaroa who had come there for supplies. They told him that they were very anxious to meet him, and offered to take him there. He changed his course, and after sailing two days in the little craft they arrived. After the news of his arrival spread, some two or three hundred people came running out of their houses to meet him, and greeted him very warmly. He was taken to the home of Brother Mapuhi, which is always open to the elders. On the day following, which was Sunday, there were large meetings held—regular Priesthood meeting at eight, and at nine o'clock the morning preaching meeting, at which President Rossiter spoken in French. His language was translated by Brother Mapuhi, a very able and faithful man in the gospel. He spoke on the comparisons between the people of the Book of Mormon and those of the South Sea islands. Sunday school was held at the ten o'clock, at which the order and marching were very commendable. At three o'clock the general sacrament meeting was held. In these islands snow-white pulp of the old cocoanut, which forms in the nut after it commences to sprout, is used in the service for bread, and the water from the young cocoanut is the symbol of the blood of Christ, in the administration of the sacrament. The Saints are to be commended for their strict observance of this sacred ordinance. At seven o'clock a

meeting for the young folks was held. This meeting is on the order of our Mutual Improvement Associations at home. They first sing the songs of Zion, and then give a lesson on Church history. President Rossiter said he had never seen a Mutual meeting conducted in a



A GROUP OF SOCIETY ISLAND SAINTS

more interesting manner. During the week Relief Society and Primary meetings are held. These conditions are not only true of the Takaroa branch, but of all the branches throughout the entire group. All the elders are enjoying good health."

### A Thriving Branch with a Good Meetinghouse

Elders Winfield Hurst, Woodville, Idaho, and P. Eugene Johansen, Castle Dale, Utah, of Gaffney, South Carolina, August 23: "The people here as a whole are very friendly towards our cause, and we have a host of friends who are willing to entertain us and to hear the gospel truths explained. Conditions have greatly changed here in the past twelve years. Up to 1903, the elders were not allowed to stay here at all. Now we have a thriving branch, fully organized, and about one hundred members, with prospects of several joining our cause in the near future. We have a good meetinghouse, which was erected about two years ago. The majority of the business men in the town assisted us in building it. Older members tell of the many persecutions they were subjected to, for accepting the living gospel, during the time when the people were so bitterly op-





posed to 'Mormonism.' Some were driven from their homes in the country by mobs, and were compelled to come to the city where they have assisted greatly in establishing the work of the Lord. Others had their houses and all their possessions burned, but the persecutions tended to spread the gospel rather than to bring it to naught. We feel that the Lord has greatly blessed us in the past, and that the cause is thriving in this district, and are glad and thankful to be bearers of his saving message."

### The Auckland "Messenger"

Elder Roderick Miller, Auckland, New Zealand, sends the enclosed photo of the editing staff of the Auckland "Messenger:" Left to right: J. M. Rex, Spanish Fork; W. R. Beckstead, Provo, Utah; R. L. Shumway, Taylor, Arizona, editor of "Tekaere;" Roderick



Miller, Shelley, Idaho, editor of the "Messenger;" Thomas Grimshaw, Beaver, Utah, retiring editor of the "Messenger." "The 'Messenger' and 'Takaere' are enjoying great success, and our mission papers are reaching the homes of many of the people in New Zealand, being the means of carrying the gospel over the land. We recently added an Australian section to our paper, and are receiving some encouraging reports of the missionary work in our sister island. Thus a wider field has been opened up, and as a consequence our mission paper is growing."

### A Correction

In the September number of the ERA, Elder G. Humphries was erroneously credited with being president of the Maine conference, in an introduction to a message. In the message itself, however, M. G. Kuhre the retiring president, and Lorenzo Standifird, successor, were correctly named for these positions.

# Priesthood Quorums' Table

## Suggestive Outlines for the Deacons

BY P. JOSEPH JENSEN

### LESSON 38

(Chapter XXXIV)

Problem: What kind of work was nearest to the heart of the Prophet Joseph Smith?

Name the different kinds of work you do. What do you like to do most? What kind of work do you think would be of most worth to you? This does not mean that you are not to engage in other kinds of work, but of the many kinds of work you may do, which will be of the most worth to you?

Study the lesson.

What kind of treatment do you think would be most commonly given a sheriff under circumstances like those in which the Prophet was put? What did the Prophet do for the sheriff? What did the judge and attorneys do for the Prophet? What did he counsel the Indians to do? What was he instrumental in doing for dead ancestors? What did he have the Relief Society organized for?

Answer the problem. Compare your answer with what the Lord said would be of most worth to John Whitmer. See Doc. and Cov. 15. What work is of most worth to us?

### LESSON 39.

(Chapter XXXV)

Problem: What kind of conduct, or work, seemed to be close to the heart of Joseph Smith's enemies?

Re-read paragraphs 1, 2 and 3 of chapter XVIII, page 78. Who was opposed to the Lord's work? Read Moses 5:29-33 (Pearl of Great Price). Who advised the first murder? What does Satan try to do with the Lord's servants?

Study Chapter XXXV and paragraphs 8-20, Chapter XXXVI.

Why did the Spirit of the Lord withdraw from John C. Bennett? What then did he try to do to the Prophet? Whose influence prompted Bennett? Name other men who made attempts on the life of the Prophet. Contrast his treatment of his enemies with their treatment of him. Who befriended the Prophet? Tell what our Savior said would be the reward to those who are helpful to his servants. Answer the problem of the lesson. If we do not seek to keep with us the Spirit of the Lord, what influence may prompt us to do evil?

### LESSON 40

(Chapter XXXVI, First Six Verses)

Problem: How shall we know whether Joseph Smith was a Prophet?

Tell what you think is necessary to prove a man is a prophet.

On one occasion some men of ancient Israel went to Moses and said, "We have heard men in some of our gatherings prophecying, how shall we know whether they are true?" Moses answered, "If the predictions come to pass, then are the prophecies true."

Study the lesson and the prophecy on war (Doc. and Cov. p. 304). What was the prophecy of Mr. Miller? What prophecy or statement did Joseph Smith make concerning Mr. Miller's prophecy? Which was fulfilled? What prophecy did Joseph the Prophet make concerning the coming of Jesus? Tell whether it was fulfilled. What prophecy did he make concerning Porter Rockwell's safe return from his captors? Tell whether it was fulfilled. (See "Church History," Period I, Vol. 5, p. 305.) When was the prophecy on the Civil war made? How long before the war began? What event caused the Prophet to repeat it in 1843? What was the prophecy? Tell how it was fulfilled. What predictions did the Prophet make concerning Stephen A. Douglas? How was it fulfilled?

By what other means may we have faith that Joseph Smith was a Prophet?

Answer the problem of the lesson. How may we strengthen our testimonies on whether Joseph Smith was a Prophet of the Lord?

### A Notable Example

The Presiding Bishop's Office notes that President Joseph R. Shepherd, of the Bear Lake stake, reports that "on a recent visit to Laketown ward in Bear Lake stake he attended the teachers' monthly report meeting. Every family in the ward had been visited, every teacher was present at the report meeting, and also every district was reported by printed slips." The example is a good one.

### Can Any Other Ward Compare?

The Bishop of Penrose ward, Bear River stake, called at the Presiding Bishop's Office recently to attend to some business, and during the conversation he incidentally reported that the Penrose ward had been organized five years. During that time, the ward teachers had visited every family for every month for five years. That is, they have had a 100% record every month for five years. 1912, 1913, 1914 and 1915. Is there any other ward in the Church with a similar record?

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### Lists for Canvassers

The lists of subscribers for volume 18 have been sent to the stake superintendents who have forwarded them to the ward officers who are instructed to deliver them to the canvassers for the IMPROVEMENT ERA. All premium manuals will be mailed directly from this office to the subscribers this year. The manuals are on hand and will be forwarded immediately on receipt of subscription lists. Subscription blanks will be gladly furnished to any of the canvassers who are required to fill out the blanks carefully so as to eliminate possibilities of error. Agents should make a thorough canvass of each ward in the Church, giving every one an opportunity to subscribe. Besides doing good foreign missionary work, the ERA is of sufficient merit to warrant its being supported by every family in the Church.

# Mutual Work

## Stake Work

### Opportunities in the M. I. A.

1. The Mutual Improvement Association teaches the principles of the gospel in their practical application. It aims first of all to instill faith in God and a testimony of the truth of his great latter-day work.
  2. It directs the social life of the young people of the Church by providing wholesome amusement and recreation.
  3. It provides opportunity for development in musical and literary lines, story-telling, public speaking, boys' and girls' choruses, drama, contest work, and social activities.
  4. It presents each year a course of carefully selected books for home reading.
  5. It publishes two magazines, the IMPROVEMENT ERA, and the *Young Woman's Journal*.
  6. It presents special lines of work—the Boy Scout and the Bee Hive Girl movements.
  7. It aims to direct young men in choosing their life's work.
  8. It uplifts and dignifies the home, and teaches the Latter-day Saint woman to appreciate her position as home-maker.
- The courses of study for the present year are:

#### Y. M. M. I. A.

Senior classes—"Conditions of Success."  
Junior classes—"Lessons on Success."

#### Y. L. M. I. A.

Senior classes—"The Latter-day Saint Home."  
Junior classes—"Stepping Stones to Faith."

### Live Topics for Officers

At the Bishop's Building, October 4, 1915, at 4:15 p. m., a general meeting of the officers of the Y. M. M. I. A. was held. There were thirteen members of the General Board present, and thirty-nine stakes were represented by sixty-eight representatives. The following short program was carried out, after singing and prayer:

"Correspondence," by Dr. George H. Brimhall; "Monthly Reports of Stakes to the General Board," B. S. Hinckley; "Publicity," Edward H. Anderson; "Department Work in Stake and Ward Officers' Meetings," Oscar A. Kirkham; "The Great Essential in M. I. A. Work," President Heber J. Grant.

Here are some points given in the talk on Correspondence. Dr. Brimhall treated his subject in four divisions—the sociological, the psychological, the economical and the theological aspects. Under the sociological division, Dr. Brimhall quoted one of the most perfect gentlemen in our midst, of high rank in the Church, and one of our apostles who said: "A gentleman answers his letters." It is as much out of place not to answer a letter as it is not to answer a verbal communication. Imagine if you can someone calling to you, and he



knows you hear but you simply disdain to reply, what will happen. You may not disdain, but you simply go off talking, and attending to your business, and treat him with careless contempt. It is uncivil and cruel to keep a correspondent on the anxious seat.

The psychological aspect: The neglected letter makes one ashamed to meet the writer. Indifference to the just claims of the absent cultivates moral cowardice. It is often said: "I know that my letter can be turned down more easily than I can." Well, it shouldn't be, if your cause is just; and so we cultivate a sort of moral cowardice by the unjust treatment of the absent. Attention to the claims of the absent cultivates kindness, and his respect, as well as the respect of others. You let a boy neglect answering the letters to his mother, and he will not love her with the tenderness that he will if he writes to her, keeps up a warm correspondence with her. Indifference towards an object has a tendency to breed contempt for the object.

The economic side: Carelessness in correspondence cuts down a man's courage. Carefulness in correspondence creates and keeps up confidence. A neglected letter costs more time in thinking about it, and energy in worrying about it, than it would take to write ten prompt answers. I think this true with any courteous man: he can't help but worry about a letter that he has neglected to answer.

The theological aspect: Do as you would be done by. Do by others as you would have others do by you. "Thou shalt love thy neighbor as thyself." There is a good deal of sacrilegiousness in our neglect of correspondence.

Here are five safety suggestions:

(1) Have a place for answered, and also one for unanswered, communications.

(2) Have headings in the order of your business meetings,—ward, stake, etc., called unanswered correspondence. Let the secretary call for it.

(3) Let all correspondence of an official nature receive collective consideration. That is to say, let the president read the letters of the stake superintendent, or have them read at his council meetings. Let the superintendent of the stake dignify the correspondence of the general office by having it read and made a matter of consideration with his council, or his ward, unless the hurry of the business demands attention that is so immediate he cannot make it a matter of counsel.

(4) Let all correspondence be proof-read before mailing. Never let a letter be sealed without it has been re-read, whether it is written by yourself or dictated to a stenographer. Address envelopes before inserting the communication.

(5) "High temperature" communications should be allowed one sleep for cooling before being mailed. Whenever in doubt, take the safe side by not sending it. Remember that print has a better memory than most men, and therefore it is unwise to write what one might not wish to be remembered.

You do not wish to insult the general secretary, the superintendent of the stake or the ward presidents, you are not that type of men, but it would be considered an affront the way the correspondence of these men are sometimes treated. It is carelessness not contemptuousness, and sheer neglect. Remember that irregularity and inaccuracy are two of the triplets and the third one is dishonesty.

B. S. Hinckley stated that there would be certain activities to be treated each month. Questions would be formulated and sent out by the General Board to the stake organizations to be answered promptly.

Following are questions for October, which should be answered no later than November 1. Other questions will follow each month:

1. State how you have divided your work and its responsibilities among the stake officers.
2. Report the number of stake officers and the subjects considered at the last stake officers' meeting.
3. What is your plan for securing an enrollment of 12% in the wards of your stake?
4. How many of your wards have a receipt for 100% Fund?
5. What plan was most successful in your stake in securing subscriptions for the ERA?

Elder Edward H. Anderson treated Publicity, showing the need of advertising our activities. He named as mediums, newspapers, bulletins in halls, leaflets, public gatherings, attractive announcements in Sunday School and ward meetings, and special M. I. A. papers. He advised proper courtesy to stake and ward authorities so that they might become public advocates of our activities. He suggested that the various topics for special consideration each month be advertised, and suggested for the opening meeting the following notice:

#### FREE FOR THE ASKING

How to succeed! There is a theme for you. The Y. M. M. I. A. of ..... ward, is ready to tell you how; the association will give you fifteen lessons on "Conditions of Success" during the winter course. The privilege is open to every earnest worker. Warm, well-lighted rooms, comfortable surroundings, and competent class teachers will delight you while you learn—and all is free. Problems and interesting discussions will be assigned giving you opportunity to learn how to express your thoughts in public.

Senior classes for all over seventeen, and junior classes for young men between fourteen and seventeen, sub-junior classes for boys from twelve to thirteen. For the latter there will be stories, and lessons in scout work. For the junior classes lessons on success are in story form. All members are entitled to take part in the special work and contests, debating, singing, drama, story-telling, and social activities. Come and join us. President ..... will tell you how.

Oscar A. Kirkham treated Department Work in Stake and Ward Officers' Meetings. Department meetings should be held whenever possible. The work may be classed under four headings as follows:

(1) The ward presidencies and their counselors, ward secretaries and treasurers. This department to be supervised by the stake superintendency, stake secretary and treasurer.

(2) The Senior class leaders and the vocation counselors, with the stake class-study man and the vocation supervisor in charge of this department.

(3) The Junior class leaders and the Scout masters, with the stake junior-class man and the stake scout commissioner in charge.

(4) The musical directors and those who have charge of the important work of preliminary programs, with the stake musical director and stake board member in charge of the programs, to supervise this department.

"You can get more efficient work this way and fit your ward officers for their work more certainly than by touching a lot of scattering generalities. Discuss definite problems. To make a success you must have a definite time for opening and closing. Have one big theme for each month, and have your stake officers prepared to work

out the ways and means, and suggest to ward officers how to handle the problems. Remember you are measured, not on how carefully you assigned the work, but on what really is accomplished in the duties you are asked to perform. Plunge in, don't stick your toe in like a backward bather, or you'll get cold feet. Get in and work and you'll feel fine."

Elder Heber J. Grant stated that the one great object of the organization of the Mutuals was to make Latter-day Saints, and that the great essential in M. I. A. work was the spirit of the gospel. All the activities are a mere means to an end, which end is the making of Latter-day Saints. We must have a love of the work in our hearts as we cannot give to others what we do not possess. In order to inspire we must be inspired.

### A Model Opening

From the "Bit and Spur," volume 3, number 1, a bulletin which is the organ of the 31st ward M. I. A., Salt Lake City, we gather that this ward has followed strictly the plan of the General Board for the opening of their association. During the week beginning Sunday, October 10, they had three big events marking the opening of the season's M. I. A. activities, outlined in brief as follows:

Joint evening, Sunday, October 10, with special musical program: Selection, "Night Song," by the ward choir; vocal duet, "The Savior Liveth," Mrs. Enid Orlob and Mrs. Bessie Newman; soprano solo, "Come Unto Me," Miss Mildred Knight; violin solo, "Swan Song," Bert Garner; "God is Our Refuge," by the ward choir. During the evening an address was delivered by Elder Oscar A. Kirkham, M. I. A. Field Secretary, in which the outlines for events two and three were given. The house was crowded.

On Tuesday, October 12, the association had its opening session. There were present all the class leaders for both the young men and the ladies, and the first lesson was properly given in each particular class. A sentiment at the close of the program read: "The members are loyal; the mutual is royal; in the Thirty-first ward on Tuesday. Join the M. I. A. and be connected with a success."

Event number three was a grand opening ball given at the amusement hall on Friday, October 15, beginning promptly at 8:30 p. m. Slogan, "Be there, **on time**, everybody. It's the first—let's make it the best of the season. The affair which everybody attends. It sets the pace. **The time**—when you feel the exhilaration of youth and the 'joy of living' in the 31st ward. **The place** where you meet your friends and enjoy the association of the girls and boys worth while.

**What you get:** Credit for the M. I. A. Fund, a membership button of the 31st ward M. I. A., and the 'time' of your life. The amusement hall will be renovated, retinted and specially decorated for the occasion. Admission, 25 cents." More than enough for the annual fund of the association was raised at this opening ball, and the prospect for a successful season is excellent, in all departments.

## Passing Events

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**Albert Goodwill Spalding**, one of the pioneers of American base ball died in San Diego, California, September 9.

**Anthony Comstock**, for more than forty years an active crusader against vice, died September 21, 1915, in Summit, New Jersey, age seventy-one years.

**John D. Long**, former governor of Massachusetts, and secretary of the navy under Presidents McKinley and Roosevelt died at Hingham, Massachusetts, August 28, 1915.

**Dr. Dumba**, the Austrian ambassador to the United States went to Europe under safe-conduct October 5. Word came from Vienna that the Austro-Hungarian government by reason of the request from the United States had formally recalled him.

**The Panama Canal** has had a slide which is likely to prevent ships from passing the canal until January one. More than a hundred ships with great cargoes will either pass round the horn or have their cargoes sent by rail across the Isthmus.

**The G. A. R.** forty-ninth annual encampment was held in Washington, D. C., during the week of September 27. President Wilson reviewed the parade on the 29th in which were thousands of the survivors of the grand review held in May, 1865.

**John T. Olsen**, for thirteen years engineer of the Salt Lake Temple, died September 15, 1915, in Salt Lake City. He came here fifty years ago from New York where he lived seventeen years after leaving his native land, Norway.

**John H. Brinton**, 63 years of age, died at Holliday, Utah, September 12, 1915. He was born in Big Cottonwood, April 8, 1852, being the son of the first bishop of that district, David B. Brinton and Harriet Dilworth Brinton.

**The joint Anglo-French financial commission** succeeded in borrowing five hundred million dollars in the United States. The loan is made on 5% short term bonds issued by the two European Governments, and underwritten by a syndicate of the largest American banking institutions as guarantors.

**John A. Egbert**, bishop of West Jordan for more than twenty years, was struck by an Orem line train at Gardner's Station and was instantly killed. He was born in Hancock County, Illinois, March 28, 1842, and came to Utah in 1849. He was an active worker in both Church and business affairs and was widely and favorably known among the people.

**The Utah State Fair**, of 1915, was more largely attended than any other ever held in the state. The value of the exhibits was greater, and the exhibits were more artistic than ever before. The total value of the livestock exhibit is said to have approximated \$700,000. The mineral as well as the fruit and manufacturing displays were admirable.



**John A. Maynes**, president of the London conference, died in London of pleurisy, October 13, 1915. He was born 55 years ago in Hull, England, and came to Salt Lake City in 1890. He had been away from home twenty-six months, on a mission. His predecessor, Stewart Eccles, died about a year ago in England, and his brother also died while on a mission some years ago.

**The Arrow Rock Dam**, built in a canyon near Boise, Idaho, is the highest structure of its kind in the world. The concrete wall rises 351 feet from bed rock—is 67 feet higher than the Roosevelt dam in Arizona, and 23 feet higher than the Shoshone dam in Wyoming. Its curved crest is 1060 feet long, its masonry resting on an acre of bed rock. The project cost five million dollars. The purpose is to conserve irrigation water for 250,000 acres of desert land.

**Vilhjalmar Steffansson**, head of the Canadian Arctic expedition; sent a message, September 17, announcing his safe return to Banksland after a journey over the ice with three companions. He had not been heard from for a year and a half. He had discovered land hitherto uncharted near 78 degrees north latitude, and 117 degrees west longitude. He will remain another year to learn the extent of this Arctic land which many men of science believe is the edge of a continent in the polar sea.

**The Great War.** During the middle and latter part of September great activity continued in the west, in which the French made some headway at Arras and along the heights of the Meuse and on the right banks of the Aisne-Marne canal, also northwest of Reims. In the east, General von Hindenburg continued his eastward march of about one hundred miles, since the fall of Brest-Litovsk on August 25. The war in the Gallipoli peninsula continued, and the German minister announced, on the 16th of September, that a great German army is on the way to Turkey. The Russians claim a number of victories in eastern Galicia, and the Germans began their attack upon the Serbians. Vilna was evacuated on the 19th. Several Zeppelin raids were made during September on London, a raid on the 14th of October killing fifty-five and injuring one hundred and fourteen.

September 16.—The Russian Duma was prorogued until the middle of November, arousing much feeling among the people.

September 21.—The British chancellor of the exchequer announced that Great Britain's debt, at the end of the fiscal year would be eleven billion dollars, and he proposes to add forty per cent to the income tax.—Berlin announces that submarine commanders are given strict instructions to give all liners the benefit of the doubt where the intentions are uncertain, and to permit the ships to escape rather than run the risk of error.

September 28.—The British took exceptionally strong German lines of trenches at Loos, and on the day before the Allies advanced south of Lille. The losses of the Germans were forty thousand dead and wounded with nearly an equal number of prisoners taken.

September 29.—At Lens and Champagne the Allies estimated that the German losses are placed at one hundred and twenty thousand men.—The third German loan was closed—two billion, seven hundred and fifty million were subscribed which is a half billion more than was subscribed for the second loan.—Reports have reached Washington that about five hundred thousand Armenians have been slaughtered by the Turks and Kurds, or lost their lives as a result of the recent Turkish deportation order.

The Pan-American conferees who had previously been called to consider the Mexican situation with the United States government announced early in September that the leader of the strongest Mexican faction will be recognized. Villa then made active efforts to show that Venustiano Carranza governed only a small part of the Mexican territory. Then followed several conflicts between the United States soldiers and the Mexicans. On October 9th the Pan-American conferees proposed recognition of Carranza to their respective governments, the United States representatives having agreed. Carranza was overjoyed by such a final recognition which he has been laboring for so long, while General Villa departed with forces for Casas Grandes after voicing his defiance of the action and threatening a veritable war of extermination. General Carranza later took a trip through the northern part of Mexico accompanied by General Obregon. The "Mormons" in the Casas Grandes district were again threatened with extermination, and some of them made their way to El Paso.

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